THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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WALTON'S BOOK OF LIVES.

THERE are no colors in the fairest sky
So fair as these. The feather whence the pen
Was shaped that traced the lives of these good men,
Dropp'd from an angel's wing. With moisten'd eye
We read of faith and purest charity
In statesmen, priest, and humble citizen.
Oh, could we copy their mild virtues, then
What joy to live, what happiness to die!
Methinks their very names shine—still and bright
Apart—like glow-worms in the woods of spring,
Or lovely tapers shooting far a light
That guides and cheers—or seen, like stars on high,
Satellites burning in a lucid ring
Around meek Walton's heavenly memory.
Wordsworth.

LUCINDA.

(*From the German of Hoelty.*)

THY tottering steps turn nearer to the bed
Where mild Lucinda's relics lie,
Where, from the chains of earth, her spirit fled
To life beyond the sky.

Weep not for her; from sin and sorrow free,
Before GOD's throne she worships now:
Weep not for her; the crown of victory
Already binds her brow.

Think of these features, struck with cold decay,
This couch of death thou sobbest o'er,
Ere with the foolish crowd of mortals gay
Thou minglest as before.

Think of her struggle, and her rattling breath,
When earthly things allure thy love;
Think of her faith, and last sweet smile in death,
And fix thy trust above. *Vt. Chronicle.*

MORE sweet than odors caught by him who sails
Near spicy shores of Araby the blest,
A thousand times more exquisitely sweet,
The freight of holy feeling which we meet,
In thoughtful moments, wafted by the gales
From fields where good men walk, or bowers wherein they rest. *Wordsworth.*

SCENES IN REAL LIFE.

From the (Dublin) Christian Examiner.

CITY SCENES—PREACHING.

Concluded from page 281.

JAMES became a completely altered character. He not only set a watch upon the door of his lips, but he nearly sealed them altogether, while the cheerful smile that used to play upon his countenance fled like the last hues of the rainbow. He would deplore my deficiencies, exhort me to press onward, and when I attempted to oppose him in any of his views, I was—"a babe!" From the doctrine of Assurance he passed to that of Universal Pardon—and from that he wrought himself into fits of extravagant longing and ardent desire, and was never happy but when in some elevated state of devotional feeling. In vain I told him that I wished from my heart and soul that it was consistent with GOD's holiness and truth that ALL men should be saved—in vain I told him that his limitations and explanations turned the controversy into a war of words—in vain I told him that GOD required "mercy and not sacrifice," and that his fastings and nightly vigils were destructive of his health—his only reply was a tear shed over my carnality and earthly-mindedness, and I heard him one night mention my name in prayer, imploring that my eyes might be opened. During the second winter of his residence with us, he declined in health so rapidly, that I was fearful it would terminate in consumption—he rallied as spring came on—but I was glad that he consented to accompany me to a friend's house in the county Wicklow, where I hoped that a few weeks spent in the midst of country scenery and pure air would soon divert his mind and establish his health.

We accordingly, on one of the finest mornings that the month of May ever owned, proceeded toward our friend's residence in the vale of Enniskerry. My dear Q. you must, though I know you love the city, have extended your excursions beyond the village of Dundrum—and you must, as you ascended into the high country, have felt your breast expanding to drink in the pure fresh balmy gales that came down from the sunny hills—and as your spirits rose, and your ideas expanded, and you looked abroad upon the lovely scenery, presenting, as it does, as rich a combination of hill and dale as the British isles can boast—you must have felt your heart swelling with emotion, and your spirit would soar upward toward that great and good Being, whose name is LOVE. Such at least were my thoughts during that morning drive. There was that clear translucency in the atmosphere which the western breeze can alone convey, when it comes in gentleness from the ocean—beautiful *cirri* of clouds careered through the heavens, and sent their shadows in every possible variety of light and shade along the inclined planes of the mountain range—vegetation was bursting forth from every herb and tree—the lamb was disporting upon the knolls of the sheltered sheep-walk, and the kid was skipping from rock to rock, while the cow in the lowland pasture was supplying to the milkmaid her delicious nutriment—the cuckoo flickered along the hedge-row trees, and by his fantastical note announced to the birds that seemed out of curiosity to attend him, that he was indeed a stranger—while the chirrup of the sparrow, the hum of the bee, and even the croak of the frog, as it brooded over its shapeless offspring in the marsh, all joined in that universal hosanna which ascends from nature, proclaiming that "GOD is love," and all that he has made "is very good." Alas! man is the only chord in the mighty harmonicon out of tune—yet my mind was disposed to dwell upon the bright side of the picture—and I gave thanks to GOD, "for his unspeakable gift," and rejoiced that the glorious Gospel dispensation was extending its renovating influence over the whole earth. "Surely," thought I, "my friend shares in my emotions. His mind is alive to the beauties of nature, and his heart is susceptible of every bright impression that scenes like these convey." We had journeyed on in silence, for I was unwilling to interrupt the current of his thoughts—but now I looked toward him, eager to reciprocate the ideas that might be passing within: but a cold amazement seized me, as former transient suspicions were irrevocably confirmed—his eye had been vacantly wandering over all that had so arrested mine—and his absurd replies and incoherent observations told me that my friend was *insane!*

You know it is remarked that the limits of insanity have never been—and we may add, cannot be—ascertained. But if we are to bestow more care and attention upon one class of lunatics more than another, it is surely upon those, the eye of whose nervously delicate minds—their reason—has been obscured by the effulgence of eternal truth. Yet we ought to be cautious, lest we mistake their aberrations for the dictates of the Spirit—which is, I am convinced, a cause of much of the religious folly of the present day. It is, indeed, a wonderful thing, that the same being should fall into intellectual darkness by the very strength and brightness of his moral views, and become all but dead, by being made alive. Yet in a higher sense than ever the author intended, "GOD tempers the wind to these shorn lambs," and it is only when they fall into the hands of injudicious friends that mischief is done to Christianity and the world.

James rapidly improved in health during the first week of our residence in the country: but during the second he relapsed. A servant told me that he was in the habit of going out very early in the morning, and returning before any of the family were up. I determined to watch him—and about three o'clock next morning I heard him go out, and followed him gently. He went to a retired spot in the garden, and spreading open his Bible on the ground, knelt down, and apparently read and prayed alternately. I paused whether or not I should interrupt him in this hallowed duty: but when I felt the chilly night air, and felt the dampness of the dews which hung on every leaf, my duty became obvious—so stepping forward, I touched him on the shoulder, and called him by name. A flush passed over his cheek; but without uttering a word, he returned with me to the house. He was unable to join the morning worship, or sit down to breakfast: a high fever confined him to his bed, the effect of severe cold; yet he told me in the course of his illness, which was severe, that GOD was glorifying himself, by the pains he inflicted on him, and that were he not able to thank him FOR his agonies, he would be "without GOD and without hope in the world!"

This is a grievous delusion, my dear Q., and yet not a few entertain it. GOD commands us to be submissive UNDER, but never thankful FOR, pain and suffering. Can we conceive that the blessed Author of nature would make the perfection of the Gospel to consist in eradicating the feelings of nature? If so, then the dying Christian mother, as she clasps her youngest infant to her bosom, and feels that she could part with all things below, BUT for *that* child, commits a grievous sin, and those "who are chained in darkness," until the judgment of the great day, might have hope of regaining GOD's favor!

About the time that my friend was again recovering, he told me that he had something very important and very awful to tell me; and he adjured me by that sacred name which he was not accustomed lightly to take into his mouth, to conceal what he was about to reveal to me from every other human being. "You are the friend of my soul," he said, "to none else could I tell what has been told to me!" Fearful of giving offence, and thinking it might be some one of the many incoherencies he was in the habit of uttering, I promised compliance; and he then assured me, most solemnly and seriously, that GOD had given him a revelation from on high, of what he intended to do in these latter days. "But," he added, "let me wait until He comes into my heart!" Then suddenly he shouted, "He comes! he comes! the GOD of Israel comes!" and for some minutes appeared laboring under the most violent paroxysms. His eye rolled wildly and fearfully, and altogether I perceived with pain and regret that his lunacy was more aggravated than ever it had yet been. "Know," he said, in an unearthly tone, "that this dispensation is waxing old, and is even now ready to vanish away. The first dispensation was the childhood of man, when legal ceremonies were given to him, as toys to an infant: the second was his 'fulness of time,' when he attained his stature, and entered on possession of what GOD had prepared for him. The third is about to open upon the world, amid the amazement of the universe. Ah! mine eyes may behold, but I shall not enjoy—for my days are numbered. Hush," he said, and held up his finger with an air of mystery, "I am to be the destroyer of the great Apostate! He who calleth the things that be not as though they were, hath chosen me, as he did Cyrus of old, to be his messenger of destruction to mystical Babylon. But I have sinned against Him—awfully, fearfully sinned against Him—and I must perish in the desolation which I am destined to cause—*yet I myself shall be saved, yet so as by fire.* Previous to my entering on my arduous duty, I must warn all who are in that perilous communion to come out of it, that they partake not of the plagues about to fall upon all who bear the Apostate's mark: but they will reject my testimony against themselves! and then, as the crisis approaches, will I be conveyed to Rome, to announce the coming of the Lord, and the outpourings of GOD's fiery judgments upon spiritual Sodom and Gomorrah!"

The tears started to my eyes when he concluded his wild harangue: for I remembered how that fine mind, which seemed now shattered and destroyed, used to instruct me in moral and in mental things. Grasping my hand, he said, "Weep not for me! can you resist GOD's decrees! would you dare to do it? No, my friend. Take away all thy dross and tin; anoint thine eyes, and cleanse thy garments: prepare for His coming, and so escape the impending judgments. As for me, GOD has given me strength, and I am to set out on my mission to-morrow!"

I was quite at a loss what to do. To strangers James still appeared the same quiet spiritually-minded being he had originally appeared to our family, and he still talked at times so rationally and so coolly, that even those most intimate with him only thought him "a little wrong." I was now determined, however, to have the advice of a judicious medical man respecting the propriety of removing him to a lunatic asylum: but in the course of the day in which he had uttered the absurdities mentioned above, a note was handed to me, to the following purport:—

"Brother—I am afraid that your carnality would attempt to throw obstacles in my way, and I therefore depart, without personally thanking the kind friends whose hearts the LORD hath disposed to treat me with such Christian hospitality. May your eyes be opened to see your danger and your duty; and in that hope, I am your brother in CHRIST."

MISCELLANY.

From the Banner of the Church.

ELDER DAYS OF THE CHURCH IN NEW ENGLAND. NO. III.

HAVING exhibited with sufficient minuteness the state of Mr. Johnson's mind, on his entrance upon the congregational ministry—and we are authorized to say that an autobiographical sketch in his own hand-writing, still preserved, was probably the source from which Dr. Chandler derived his information,—we are ready to accompany him in the pursuit, and to rejoice with him in the discovery of what he sought so earnestly, THE TRUTH.

"In the course of his inquiries, the doctrines and facts of the primitive Church, among other things, came under his examination. With regard to this subject he consulted freely with his friends above mentioned, who often met together at the college, or at one another's places of abode. The result of these conversations and inquiries was, that they could see but little resemblance of the primitive Church in the discipline and worship that were established among them; and that the *Church of England* appeared to them, in its general constitution, to come the nearest to the purity and perfection of the first ages of Christianity of any Church upon earth.

"But those conferences, which had hitherto been so agreeable, began now to be productive of uneasiness and anxiety. These gentlemen became unhappy, on finding themselves in a state so very different, in many respects, and particularly with regard to ecclesiastical government, from that of the primitive Church. How to conduct themselves in this case they could hardly determine. They all loved their country, and were greatly respected by it; being esteemed, in point both of moral character and literary accomplishments, the most considerable persons of their years belonging to the colony. It therefore pained them to think of forming conclusions which they knew would be distressing to their friends, and offensive to the country in general.

"On considering these things, they resolved to set themselves down to re-examine the subject, being desirous of continuing in their present way, if it could be done with a quiet conscience. They formed a resolution, however, to act honestly and impartially, and to read the best books on both sides of the question. Accordingly they carefully compared together what was offered by Hoadly and Calamy in their long controversy on the subject: they put into the opposite scale Sir Peter King's *Inquiry*, and Slater's *Original Draught*: they then examined Potter on *Church Government*, to which no answer has been attempted; and Mr. Johnson read several of the earliest and best fathers, in their original languages. The effect was, that from the *facts in Scripture*, compared with those of the *primitive Church*, it appeared plain to them that the Episcopal government was universally established by the apostles wherever they propagated Christianity; that through the first order of the ministry, called Bishops, the power of the priesthood was to be conveyed from the great Head of the Church; and, though Presbyters preached and administered the sacraments, yet that *no act of ordination and government, for several ages, was ever allowed to be lawful without a Bishop at the head of the Presbytery.* All this appeared as evident, from the *universal testimony* of the Church, as the *true canon of Scripture* itself. It was therefore impossible for them, after this inquiry, not to suspect, not only the *regularity*, but even the *lawfulness* and *validity* of their own ordination."

We very much question whether there is on record a more remarkable statement than this. Whether the character and standing of the persons be considered; their previous impressions and associations; the conflict of emotions and conclusions in their minds; their delicate regard for the opinions and prepossessions of their friends, inferior only to their love of truth; their deliberate re-examination, after they had once been "almost persuaded" to be Churchmen; or the prompt and vigorous resolution with which, when satisfied by the preponderating weight of evidence, they embraced in all their bearings and consequences the important truth from which their inclinations had relucted—whatever view be taken of the subject, a perfect conviction of their "simplicity and godly sincerity," must force itself irresistibly upon every mind: and the principles which could stand the test of such a scrutiny of such intellects, so subjected to the soundest moral and religious influences, have thus received the strongest attestation which human authority can give, of their unquestionable soundness, purity, and power.

The following paragraphs will show that the conviction of their minds once settled, was without hesitation proclaimed and acted on, and that with a decision and devotion, which savors of the primitive age.

"At this period the Church of England had scarcely any existence in *Connecticut*. There were, indeed, about thirty families at *Stratford*, chiefly from *England*, who professed themselves members of it, and who had applied to *the Society* for a minister; and that venerable body, in consequence of this application, ordered Mr. Pigot, whom they had taken into their service, to reside at *Stratford* for a few months. While he was there, Mr. Johnson waited on him, in June, 1732, and, in the course of conversation, invited him to make a visit to the college; to which he consented, and appointed the day. Mr. Johnson gave notice of this to his friends, and they agreed to meet him there on that occasion. On the day appointed they all met at the college; and these gentlemen, in their conversation with Mr. Pigot, did no more than express their charity and veneration for the Church of England; but this was so unexpected, and so agreeable to Mr. Pigot, that he could not forbear giving some hints of it among his people at *Stratford*.

"By this time the frequent meetings, and the great intimacy of these gentlemen, began to be noticed, and became the subject of speculation. Some suspected that they were about to apostatize into Arminianism, which was looked upon as one of the vilest heresies; and others went so far as not only to utter their own suspicions, but to raise and propagate several false reports concerning the principles of these gentlemen. In short, by the commencement following, in the month of September, the whole country was in an alarm, and many people came to *New Haven*, expecting some strange occurrences.

"The trustees of the college, who highly esteemed all the gentlemen, did not doubt but they would be able to clear themselves of every unfavorable suspicion. Accordingly, the day after the commencement, they sent for them, with no other expectation, and with a view of removing the dark apprehensions of the people. They were all requested to meet the trustees in the college library; upon which Mr. Cutler, Mr. Hart, Mr. Eliot, Mr. Whittlesey, Mr. Wetmore, Mr. Johnson, and Mr. Brown, made their appearance. The examination was formal; and they were desired, from the youngest to the oldest, to declare the true state of the case about which they were questioned. The declaration of some of them was, that they *doubted* the validity of Presbyterian ordination; and of the others, that they were fully persuaded of the *invalidity* of it. The trustees were struck with astonishment, and expressed the utmost grief and concern. They desired that the declaration might be given them in writing; which was accordingly done. In return, the trustees sent them a paper, in which they entreated them to consider the matter again with greater attention, and, if possible, to get over their scruples, or, at worst, to desist. This was in September, 1722, and the General Assembly was to sit in the October following.

"In this interim, Governor Saltonstall, who had an esteem and affection for these gentlemen, and was desirous of reclaiming them from their errors, proposed that they and the trustees should meet together, and argue the points in a friendly manner, in his presence. They accordingly met and disputed; and he acted the part of a moderator with great candor and politeness.

"The debate, for a considerable time, was managed with decency by both parties; but it soon appeared, that they did not come together under equal advantages. The subject was in a great measure new to the trustees, who had never much considered, or studied the points in controversy; but, on the other side, the advocates for the Church had weighed and examined them with the utmost care, and were at no loss for answers to every objection. The principal argument that was advanced by the former, was taken from the promiscuous use of the words *Bishop* and *Presbyter*, in the New Testament. But the latter, in reply, took notice, that men might wrangle for ever about the meaning of words, and therefore they urged that, in the case before them, the surest and safest way was to have recourse to *facts*. Now the facts to which they appealed were the evident superintendency of TIMOTHY over the clergy, as well as laity, at *Ephesus*—of TITUS in *Crete*—of the *Angels*, in the seven Churches of *Asia*, &c. That these facts were rightly stated, was evident, as they contended, from the testimony of the very next writers for several ages, as well as from the authentic history of those times, without exception.

"Mr. Johnson ran the parallel, as to matter of evidence, between the fact of *Episcopacy*, and the facts of *infant baptism* and the *first-day Sabbath*, as the matter appeared from the light of history. He observed to his opponents, that he conceived they were right in their reasonings concerning the two latter points; but that exactly the same reasoning would conclude much more forcibly in favor of the former; and, therefore, if they would be consistent, that they must either *receive Episcopacy, or reject infant baptism and the first-day sabbath.* He went on, and declared his full conviction and belief, from every kind of information he could gain, that there never was a time, till latterly, in which, if he had acted in opposition to Episcopacy, as Aerius did, he would not have been excommunicated as a heretic and schismatic, as Aerius was. He concluded with saying, that he had such a reverence for the sense and practice of the ancient Church, that he could find no way of making himself easy while he neglected to follow it. This defence of Episcopacy by Mr. Johnson, exciting some irritating remarks from the other party, Governor Saltonstall put an end to the conference.

"Three of the gentlemen who appeared on the side of the Church, although they could repel the arguments of their opponents, yet were not able to withstand the alternate reproaches and entreaties of their friends. At length they were so lucky as to discover some way of getting over their scruples, and they continued in their stations—living to a good old age, eminent in their profession, and much respected by their country. And it has often been observed of them, to their honor, that amidst all the controversies in which the Church was engaged during their lives, they were never known to act, or say, or insinuate, any thing to her disadvantage.

"As to Messrs. Cutler and Brown, (the former president of the college, and the latter a tutor in it,) and Mr. Johnson, they were determined to go forward. They had taken care beforehand, gradually to prepare their friends for the event, and had reconciled them to it, in a great measure, by means of the books which they had put into their hands, and persuaded them to read. Accordingly, after formally resigning their respective places, in a few days they set out for *Boston*, proposing to embark from thence for *England*, to obtain holy orders in the Church. Mr. Wetmore followed them in a few months."

On Mr. Johnson's taking leave of his people at West Haven, there appeared a curious instance of the power of prejudice. It had been his practice from the first, to use forms of prayer in all his public devotions, chiefly taken from the liturgy of the Church of England; and limiting his original composition to one sermon in each month, to take for the rest the heads of discourses from the most celebrated preachers of that Church as his outline, filling it up *ex tempore* as well as he could. When about to leave his flock, whom he greatly loved, he told them that if they could see reason to conform to the Church of England, he never would leave them, but receiving such ordination as he thought necessary to the validity of his ministrations, would return to them as minister. Though they greatly esteemed him, they could not comply. He affectionately expostulated with them, and urged them to consider the matter.

"Among other things he said that they had hitherto professed to admire his preaching, and especially his prayers. And, indeed, his prayers were so much admired by people in general, that it was common for persons belonging to the neighboring parishes to come to West-Haven, on purpose to hear them. Now he told them that his instructions and prayers had all along been taken from the Church of England; and that they ought to be esteemed as much, after this circumstance was known, as they had been before. This declaration greatly surprised them: however, no more than four or five of them could then be reconciled to receive him in the orders of the Church."

"After a few days, therefore, he took his final leave of them, and proceeded on his journey to Boston, in company with Messrs. Cutler and Brown. At Rhode Island and Boston, they were treated with all possible respect by the members of the Church. At Boston they were about to erect a new Church, and this was offered to Mr. Cutler. The gentlemen there also engaged a passage for the three associates in a ship that was just ready to sail; and, at their own expense, furnished them with every thing that might be needful or useful to them during the voyage. After spending about a week in Boston, they embarked on the 5th of November."

It is pleasant to know that these determined and devoted Churchmen not only "found brethren" here, but such as gladly helped them on their way—"who also honored us," they might have said with Paul and Luke, "with many honors, and *when we departed they loaded us with such things as were necessary.*" Their charitable deeds have been, at least, "twice blessed." The "new Church" about to be erected, is the now venerable Christ Church. So certain is it that the bread cast on the waters shall be found after many days. Our venerated fathers in the Church, being not forgetful to entertain strangers, entertained angels unawares. We enjoy the blessing which they left behind them. Let us hold fast to the principles which they preferred to all human or temporal interests, and follow them as they were the followers of CHRIST!

BISHOP STONE'S CIRCULAR.

THE Bishop of Maryland has addressed the following Circular to his clergy, accompanied by the form of prayer used in this Diocese, which we have already published. We rejoice in the evidence which is constantly coming before us, of the general union of Christians throughout our land, in prayer for deliverance from the pestilence. If we escape its ravages, it will only be because GOD is merciful and inclined to hear the prayers of his people. We trust that they will feel the importance of prayer for those who have suffered, and those who are threatened, and believe that according to their faith will be the answer to their petitions.

Episcopal Recorder.

Rev. and Dear Brethren.—At a period so gloomy as the present, when the judgments of GOD are abroad in the world, it becomes a duty imposed on us, who are placed as watchmen on the walls of Zion, to warn our people of their danger, that they may escape the evils which threaten them, and lay hold on eternal life. You have heard, no doubt, with deep concern, that the "Cholera," whose devastations have been so lamentable in many parts of Europe and Asia, has at last reached the continent of America. Our beloved country has no right to expect to escape the direful pestilence; our national sins justly merit the displeasure of heaven, and consequently the judgment that may now await us. While all human precautions are employed to prevent the fatal disease from visiting our cities and towns, it becomes us not to forget the more necessary means—supplication of Almighty GOD, and urging our hearers to unite with us, that the evil we dread may never be realized; that the avenging arm of Omnipotence may be stayed, and that we may become a people fearing GOD, and working righteousness. The following forms of prayer prescribed for the Church of England, and recommended to the Clergy of their respective Dioceses by several of the Bishops of this country, for every occasion of public worship, I do now recommend to you, my Rev. Brethren, to be used in your Churches, as containing such petitions as every devout worshipper should delight to unite in. I remain, Rev. and dear Brethren,

Your affectionate Diocesan,

WM. M. STONE.

Salisbury, July 3d, 1832.

NATIONAL FASTS.

IT were superfluous to remark upon the variety of human sentiment, exhibited with reference to given subjects. Can any thing be more becoming the guardian of public affairs, the chosen watchman for a nation's safety, than the following?

A Proclamation,

In the name and by the authority of the Commonwealth of Pennsylvania, by GEORGE WOLF, Governor of the said Commonwealth.

IT having pleased the Sovereign Ruler of the Universe, in the course of his just and wise providence, to visit our beloved country with a desolating pestilence, denominated the Spasmodic or Asiatic Cholera, and believing that mercy is a distinguishing attribute of the Deity, that he exhibits his strange works of judgment by the infliction of chastisements upon his creatures, because of their transgressions, for the benign purpose of causing them to turn from the evil of their ways, and to fly unto him as to their sure refuge and rock of their salvation:

And although the propriety of recommending a fast by the civil authority of a State is doubted by some, and altogether denied by others: Yet when a whole people is threatened with the visitation of "the pestilence that walketh in darkness," bearing death and destruction in its train, it becomes the duty of all, whether occupying civil or religious stations, to arouse their fellow citizens to a sense of their danger, and to exhort them as one man to devote themselves in humility and godly fear, on a day to be set apart for that purpose, to the service of the GOD of nations, and to unite in common supplication to Him in whose hands our lives are, that he would graciously avert from us the threatened calamity, or mitigate its desolating severity.

Under these impressions, and in accordance with an intimation of an earnest desire on the part of a respectable number of the reverend clergy of different religious denominations, and other devout and well-disposed citizens of this commonwealth, that the Executive of this State would recommend to the people of the same, the observance of a day to be set apart as a day of fasting, humiliation, and prayer, I do therefore hereby earnestly recommend to all my fellow citizens within this commonwealth, that, laying aside as far as practicable all worldly avocations, they observe THURSDAY, the *ninth* day of August next, as a day of humiliation, fasting, and prayer, imploring the GOD of Heaven to remit unto us all our iniquities, transgressions, and sins; deprecating his merited displeasure; supplicating his mercy, that the hand of the destroying angel may be stayed; that we may be preserved as individuals and as a people from the desolating scourge, or that in the midst of deserved wrath he would be pleased to remember our frailty and his unbounded mercy—that he would, in tender compassion for his weak and erring creatures, mitigate the inflictions he may in his wisdom see fit to lay upon us, and prepare us to receive with a becoming temper his righteous award.

And it is further recommended, that the good people of this commonwealth accompany their supplications with the sacrifice of praise and thanksgiving to the Father of all mercies, that in his infinite goodness he hath hitherto preserved us as spared monuments of his mercy; for having in great loving kindness extended unto us a long continuance of healthful seasons, and for his unremitting goodness in mingling with his judgments many rich blessings of a spiritual and temporal nature.

FAMILY RELIGION.—A DOMESTIC SCENE.

We have been favored with the perusal of a letter from a gentleman (Rev. Dr. Jarvis,) now travelling in Europe, and have been permitted to make the following extract, which exhibits a very interesting view of the religious habits of a family with whom he was spending a few weeks. The head of the family is a gentleman of high station, in political life. The religious economy of his family presents an example which we fear is not common in such stations in our own country, but which is well worthy of imitation in any situation in life.—*Episcopal Watchman.*

"Never have I been in a family more heavenly-minded, or more ardently engaged in the service of Christ Jesus. Three evenings in the week are constantly spent in reading the Scriptures, and in a way which seems to me to obviate the objections which experience has shown to have been so justly made to promiscuous Bible and prayer meetings. The master of every family is the priest of his family, and as such has a right to regulate its worship, wherever and whenever it does not interfere with the rights and duties of the appointed ministers of Christ. As long therefore as setting apart evenings for prayer, and reading the Scriptures does not encroach upon the priestly office, and does not assume the character of gathering assemblies without a priest to officiate among them—in a word, as long as it is strictly family worship, I cannot think that it can produce any injurious effects. Certainly under the judicious management of a pious pastor who might encourage family circles within his parish, and make his pastoral visits at moments when they were thus engaged, a field of most delightful promise might be opened, in which the chief laborer could well direct the sowing of the word. But to give you a more complete idea of what I mean, I shall describe the routine of every-day duties which is pursued in this pious family.

At half past eight the bell rings for breakfast and all assemble. A blessing is asked and thanks are returned at that meal as well as at every other. As soon as the cloth is removed, the family seat themselves around the same table, and copies of the New Testament are distributed to all. God's blessing is then asked upon the reading of His word; after which Mr. M. reads the first verse of the morning chapter, the person seated next to him on his left reads the second verse, and so all in succession till it comes round again to his turn. Any one is at liberty to ask any question or make any remark which occurs to him. The attention of all is thus excited and a spirit of religious inquiry promoted. When the chapter is ended follow the family prayers; after which Miss M., who has a most melodious voice, goes to the piano, and begins a hymn suitable to the occasion, in which all unite. In the evening, before the family retire to rest, the same order is observed, with this difference only, that the chapter is taken from the Epistles, whereas in the morning it is from the Gospels.

On Wednesday, Saturday and Sunday evenings, a more extensive reading of the Scriptures is practised, and all the visiters of the family are frankly informed that such is their invariable occupation. Having received the previous information, if they come they are expected of course to join with us. At eight o'clock tea and coffee are served as at breakfast, and then the testaments are distributed to all present, as I have before described. But instead of a single chapter, a whole Epistle is read, and sometimes two, or if the Epistle be long, it is divided at some convenient point in the chain of the Apostle's argument, and the remainder is reserved for another of these evenings. Mr. M. has a commentary before him to which he refers when any inquiry arises as to the meaning. It has occurred to me that this method might be made exceedingly useful, if the clergyman of the parish should go through the families under his charge, spending an evening with each, and explaining the Bible to them in this familiar manner. Is not this the teaching "*from house to house*," of which St. Paul speaks, Acts xx. 20? The interest which this mode of reading excites is very remarkable, and the effect upon children is particularly striking. The little ones are encouraged to ask questions, and often times interesting anecdotes, illustrative of phraseology of Scripture, or of its application, are introduced with the most happy effect. The blessed examples of the every-day virtues of the Christian life which I have seen in this delightful family will never be forgotten by me as long as memory shall hold her seat. Here all bitterness and wrath, and anger and clamor, and evil speaking are excluded. The peace of God rules in their hearts; the word of Christ dwells in them richly; whatsoever they do in word or deed, they do all in the name of the Lord Jesus, giving thanks always for all things through Him. Happy, happy family! whose God is the Lord, and who are thus burning and shining lights in a land of spiritual darkness and death! It is with pain that I think of leaving them, and I should esteem myself happy if the providence of God had cast my lot near this delightful abode!"

MISSIONS.

From the Missionary Paper.

GREEN BAY.

From letters of the Rev. Mr. Cadle, at Green Bay.

"*January* 3, 1832. I have recently married an Oneida couple at Green Bay. In this settlement I have baptized a child.

"The number of children at the Mission House is at present 69, though one of these is here by sufferance, and will not probably remain a long time. I have understood that a few more will probably be presented shortly for admission.

"With regard to the payments that will be exacted in the spring or summer, for the purchases which I have been obliged to make this winter, and on account of the buildings that are progressing, I am not a little solicitous. I can do but little more than express my hopes that the difficulties under which the institution labors will be removed. What little is in my power to effect toward this object, I voluntarily promise, and will gladly perform. As a slight testimony then of my interest in the prosperity of this undertaking, and as affording me gratification to aid, however feebly, its advancement, I will not draw, on the 1st of June next, for more than one half of the semi-annual salary that will then become due to me, leaving the remaining half to the disposal of the Committee."

"*February* 6. I have recently received a letter from the Rev. Mr. Croswell, of New-Haven, Conn., mentioning, under date of Dec. 5th last, that a box of clothing, valued at about $114, for the benefit of the Green Bay Mission School, contributed by the ladies of his parish, had been forwarded. This box has not yet reached me, and on its arrival will be reported.

"*Feb.* 7. I earnestly wish that provision may be made as soon as possible for the obtaining of the services of an assistant male teacher, whose sole occupation shall be the care of the boys when out of school. My burden is already too great, without my having such charge; and this charge will not admit of engagement in other employments. An assistant is as much needed for the boys' school as a teacher is; and I hope that some measures will be taken by the Committee without delay to procure one."

"The number of boys is at this time forty; and I feel unwilling, as responsible for their conduct and moral improvement, to allow them to be without continual restraints and inspection. The whole number of boarders is seventy-seven, and several accessions are looked for.

"*March* 2. I have attended one burial, on which occasion I delivered an address. There has been the baptism of a child at Fort Howard. On the 26th ult., in consequence of an invitation received from the Oneida Chiefs, I visited the congregation at Duck Creek, preached a short discourse, administered the Lord's Supper to twenty-four persons, baptized two children, and married one couple. On this day, as on the 29th of January, which I passed at the Grand Kakalin, divine service was performed, and a sermon read by Mr. Suydam.

"As the number of boarders is now eighty-two, may I urge upon the Committee the expediency of forwarding to this station a still larger supply of provisions for the summer, than in late letters I considered necessary.

"The consumption of flour is about three bbls. a week. And may I be allowed to express the opinion, that in general supplies for the summer, if forwarded immediately on the opening of navigation, and for the winter, by the 1st of September, would come most seasonably. But with regard to clothing, I think that it would be expedient for the summer's stock to reach Green Bay in the fall, and the winter's in the spring, in order that there may be sufficient time for the making of the large number of suits that will be required."

"*April* 14. I respectfully state that the cost of buildings erected at this place, in 1830, (including the expense of the making of a well, which was nineteen dollars and fifty cents,) by the 'Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,' was three thousand four hundred and eighty-seven dollars and twenty cents.

"I further respectfully state, that the expenditures on account of additional Mission Buildings, the erection of which was commenced in 1831, and which are now nearly completed, together with the cost of a drain, have been to this date, two thousand five hundred and ninety-five dollars, and twenty-seven and a half cents; and that there will be due by the Society, agreeably to the contracts, on the finishing of these last-mentioned buildings, the sum of two thousand nine hundred and ninety-eight dollars, and thirty-seven and a half cents.

"I respectfully state, that (exclusively of the expenditure during the last quarter of advances to the Mission, amounting to one hundred and seventy-three dollars, and thirty-one and three-quarter cents,) there were expended by the Protestant Episcopal Mission at Green Bay, from January 1st, 1832, to the 1st instant, one thousand and fifty-one dollars, and thirty-one and a quarter cents: of which sum fifty dollars and eighty-eight cents were payment for articles and work relating to new Mission Buildings and drain."

"*April* 19. From an early period it has appeared to me exceedingly desirable to have the girls subjected to constant judicious female oversight. The task of superintending them while out of school is indeed laborious, but it is eminently useful. A great deal of instruction may be conveyed to them at such times by example and familiar conversation; and if only habits of order were thereby induced, the benefits resulting from the discharge of the duties of female assistant teacher would be considerable. Without such an appointment, this missionary establishment must severely suffer. And I do not think that it could be conveniently united with that, with which direct formal instruction is connected. Combined, the fatigue and oppression would be too great to be a long time tolerable. Separated, the holders of each will daily have several hours of rest and leisure.

"I expressed some time ago the opinion that a third school would be useful, if there were a sufficient number of assistants. In case of the carrying of such a plan into effect, perhaps some room in the Mission House might be used for that purpose, as it is not my intention to propose the erection of any additional buildings. There are now fifty female scholars; forty-three being boarders, and seven being day scholars; there are also fifty male scholars; forty-six being boarders, and four being day scholars. If another school should ever be organized, it would probably be expedient to have the smallest boys and girls instructed in it."

"I have baptized a child in this settlement.

"*May* 3. The number of boarders is ninety-two.

"*May* 9. I have lately baptized an Oneida child in this settlement.

"I have recently married two couple. The number of boarding children is at this date 94."

MICHIGAN.

From the Report of the Rev. Mr. Bury, at Detroit.

"*March* 8, 1832.—Since my last communication to you, I have been still much indisposed, and for the most part incapacitated for official duty. Yet, although unable to preach and to do little more than administer the holy sacraments, when my remaining strength would admit, the Church, I humbly trust, has continued its gradual improvement. The Rev. Messrs. Freeman and O'Brien, have each officiated for me once or twice, and the rest of the time the Church has been regularly opened, morning and evening, on Sundays, and occasionally other days, for lay reading, by a young gentleman who is preparing for holy orders. Sunday before last, I administered the Lord's Supper for the Rev. Mr. O'Brien, at Monroe, he being yet in Deacon's orders. The particulars he will of course lay before you in his report. I would merely add, that the occasion was one of much interest and promise to the Church under his care, and well calculated to recommend our Apostolic communion, at least to the more charitable consideration of the ignorant and prejudiced, if not, as with the candid and more discerning, to their favorable reception.

"Rev. Mr. O'Brien is well and deservingly esteemed, and, I trust, like Rev. Mr. Freeman, encouragingly successful in his pious labors.

"I am about starting on a journey for the recovery of my health. Should I proceed as far as Philadelphia, I hope to have the pleasure of seeing you in pro. per., and be able to present a more circumstantial account of the Church in this region. Suffice it to say, at present, that its prospects are truly encouraging. God has condescended to be propitious in blessing the use, however deficient, of His own appointed means of grace. And so increasing is the demand for laborers in this heavenly vineyard, that could the supply be met, in but limited measure, the Church would hasten, as it were, in her strength and beauty, to fulfil the happy summons of her divine Lord, by his evangelical prophet: 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.'"

From the letters of the Rev. Mr. O'Brien, officiating at Monroe.

"*April* 16, 1832.—On the 10th December last, I entered on my ministerial labors here. An Episcopal congregation was duly organized on the 12th July, 1831, by the Rev. R. Bury, of Detroit. From the peculiar circumstances of Monroe, the Episcopal Church has labored under several disadvantages,—much misinformation, and, I am sorry to add, prejudice have existed against our inimitable mode and form of worship. It is however to be hoped, that in proportion as our doctrine and discipline are understood, kinder and more Christian feelings will manifest themselves. When I took charge of this parish, we had only two communicants. On Sunday, the 26th February, the Lord's Supper was for the first time administered here by the Rev. Mr. Bury and myself, to seventeen persons; three belonged to other denominations, the remaining fourteen are in connexion with our Church. I have regularly preached here every Sunday, with the exception of one, when I officiated for the Rev. Mr. B., and up to this date I have performed the following services: Read divine service and preached thirty-six times, baptized four adults, and attended two funerals. I formed a Bible class about two months ago, which is generally well attended. We hold its meetings on Wednesday evenings, at the houses of those persons friendly to the Episcopal cause. This affords a good opportunity of occasionally pointing out the excellency of our Liturgy, and the purity of our doctrines; as we hold our public meetings in the Court House, which has been given to us, with the Presbyterians and Methodists.

"Our friends have got up a subscription for the erection of an Episcopal Church, and have shown their zeal and attachment by their liberal and generous contributions far exceeding the most sanguine expectations of those most devoted to our interest—the amount is $1400: $200 has been given for the purchase of ground in the most central part of our village, and a deed has been legally executed. Our Episcopal friends in Detroit have testified their kind wishes by subscribing $125, for which the wardens and vestry of this Church tender them, through you, their best thanks and kindest acknowledgments. Our vestry lately appointed an individual to superintend the building, and expedite its erection, being anxious to have the edifice completed, if possible, early in September. The amount subscribed has been appropriated by various contracts. We still require much help, and indulge the hope, that those sincerely attached to the Episcopal cause will contribute something of their abundance to advance its interests here; and from the known beneficence of our eastern friends, we anticipate our appeal will not be in vain. It may be gratifying to many to know, that this building, when erected, will be the second Episcopal Church in this extensive and fast settling territory. The size of the house is about 40 feet by 50. I organized a sewing society among the ladies friendly to our denomination, the object of which was to furnish the church with lamps and other necessaries; when these are attained, any profits arising from the society, are to be transmitted to the Missionary fund; and so great has been their anxiety to accomplish objects so praiseworthy, by their indefatigable perseverance they have, in the course of eight weeks, realized about $40. In this section of the country, the Episcopal cause is feeble; it is struggling for existence. We have not means to sustain its interest, and must look abroad for help; what has been in our own power to do, we have done; and hope, therefore, our friends will give a little of their abundance to supply our wants, and advance the prosperity of this branch of their Zion. I know no circumstance that would so soon chill the zeal or cool the ardor of those attached to the Episcopal Church here, as not meeting with encouragement and support from their more wealthy brethren in the east.

"To the kindness of the Episcopal Sunday School and Tract Society of Detroit, I have been indebted for several supplies of tracts, which I have found very useful. You will please forward me, as soon as convenient, a quantity of tracts explanatory of our discipline and worship, together with some of a devotional character. All of Richmond's would be very acceptable. To the kind fostering care of our heavenly Father, we commend our cause; without his aid we know nothing can succeed, for "Paul may plant, and Apollos water, but God only giveth the increase;" and though we have had some difficulties to contend with, it has been a source of no small consolation to perceive, that our labors have not been in vain; and whatever spiritual good may result from the benevolent exertions of your society in this place, to the Father, Son, and Holy Spirit, with gratitude we ascribe all the honor and glory. Our vestry lately passed a resolution requesting me to make application, and adopt such measures as I may deem best calculated to procure some assistance for the completion of our Church. We here entertain strong hopes that your Society will countenance our appeals, if it cannot assist us by its pecuniary aid."

COMMUNICATIONS.

ESSAY ON COMMON SENSE.

By Daniel Wilson, B. A.

Concluded from page 282.

With the conduct of literary attainments the union is equally obvious. Not to mention the importance of this faculty in the prosecution of learning, its salutary improvement can certainly be expected from no other source. Where the connexion of learning and common sense happily subsists, no limits can be assigned to the benefits which the scholar may produce. If it be wanting, his adventitious advantages, like the fortifications of a revolted city, only make him the more formidable opponent of truth. Of the adaptation of learning to the most interesting purposes, a late elegant and accomplished scholar* was a very honorable example. His various and extensive literature was uniformly directed by an enlightened judgment, to objects of real importance to mankind. The best interests of social order and of religion stand indebted to his laborious and successful researches; and we have only to regret that his country and the world were so prematurely deprived of his superior talents.

Connected thus intimately with literature in general, criticism and the art of reasoning may be considered its peculiar province. Of criticism, indeed, a nervous common sense, combined with learning and general information, is not an accessary only, but the very foundation. Criticism is surrounded with dangers. Extreme severity, curious and minute analysis, occasional, or local, or hasty prejudices, may easily betray its decisions. Against these errors, a sound judgment can alone prove an effectual guard. It prescribes that narrow and delicate boundary, from the which, if criticism declines, it becomes the engine of a party, and loses all the deference to which it has ever, when candidly exerted, a just and honorable claim.

With regard to logic, it may be doubted whether it be any thing more than the transcription and arrangement of the dictates of common sense. It is on this ground that it rests. From this the art of reasoning derives its name, its divisions, its improvement, its prevalence, its solidity, its perfection, and even its existence as a branch of general knowledge. The syllogistic method of reasoning, its principal boast, may be deemed one of the soundest discoveries of common sense to which the world was ever witness. And the philosopher† to whom we are indebted for the invention, amidst his general praise, obtained on this account not the least or most trifling part of his celebrity.

To the art of persuasion, the influence of an ordinary judgment is in every respect necessary. The frigid exposition of truth excites not the affections of the mind. Eloquence, to be effectual, must not only be formed on the cold dictates of science, but be enriched also with a deep and practical knowledge of the human heart. The elegant and measured composition of the closet, the subtleties of science, the difficulties of intricate argument, the nice refinements of language are lost upon a mixed assembly. An oration, like an instrument, may be polished till it has no edge. It is the plain and impressive address to the common sense and common feelings of the mind, which enlightens and rouses those who hear. The polished periods of Isocrates are received with little interest. But when Demosthenes rises, and leaving the study of words and the elaborate elegancies of expression, paints in bold and vivid colors the more prominent evils of their situation, represents Philip already at their borders, and honestly taxes them with a desperate security, the Athenians are roused, and nothing is breathed but ardor and revenge. He is the disciple and the orator of common sense. His representations are so forcible, that they arrest the attention of men; so perspicuous and splendid, that, like the light of the sun, their effect is immediate and irresistible.

The dependence of moral philosophy on this important faculty, is equally remarkable. The absurdities which were involved in the systems of ancient ethics, owed their rise to a neglect of its dictates. The impracticable tenets of the Stoics, the licentious dogmas of Epicurus, and the perplexing doctrines of the Academics, were differently, but equally removed from every rational limit. To systems so repugnant to common sense, the doctrines of Socrates form a memorable exception. Following the prescriptions of a discerning judgment, he drew off the attention of men from inquiries of impenetrable obscurity, to the cultivation of piety and virtue.

By the graceful exhibition of truth, enforced with the finest genius, with admirable powers of irony, and the command of a fascinating eloquence, the sophists of his age were repressed, and such disciples* were formed as have seldom been equalled, and never surpassed, in the republic of letters.

With the science of natural philosophy, the union is not less intimate. Till a grand and noble effort of common sense placed its prosecution on the true basis, centuries passed away without any considerable discoveries, or the improvement of what was already known. The ancient system of dialectics, useful and important when acting in its proper sphere, being applied to subjects to which it had no analogy, and being imposed on the world by the authority of a great name, and the veneration of long and uninterrupted profession, the progress of physics was slow and fallacious. The most obstinate phenomena were disposed of by propositions of no distinct meaning; and the advances of the student, as of a traveller in a mistaken road, in proportion as they were diligent, only removed him farther from accuracy and truth. The appeal, therefore, of the illustrious Bacon, from barren argument to experiment and nature, was a sound and eminently important dictate of common sense. Perceiving that logic, when applied to philosophy, was considered as determining with equal precision, as in cases of moral evidence, he boldly demanded a new and accurate standard: he declared that not arguments, but facts; not what agreed with principles, but principles themselves; not the demonstration of syllogism, but of experiment and induction, were the points to be insisted on. Rising in this manner, with all the dignity of truth, and improving upon the intimations of his eminent predecessor of the same name, the charm which had for ages enchained the world was dissolved; physics were established on their natural foundation; the way was opened for the important adaptation of mathematical science to philosophy, founded on experiment; and a very distinguished period was formed in the improvement of the human mind.

To assign a more important office to the common judgment of mankind, than we have hitherto allotted it, would be impossible, if its influence did not extend in a necessary, though subordinate manner, to the concerns of religion. In possession of an unerring institute of our faith, it is the province of common sense, united with nature and solid learning, to examine its evidences, to discover by a diligent and honest investigation its genuine doctrines, and to provide for their establishment and defence. To the neglect of this simple expedient, the principal corruptions of Christianity may be ascribed. Interdicting the perusal of its records, the Church of Rome gradually introduced an accumulation of doctrines and ceremonies, which can never be reflected on without the utmost astonishment. The repugnancy of her constitution to the most obvious precepts of common sense, when enlightened by the Scriptures, was resorted to at the period of the Reformation, as an argument of irresistible efficacy. We learn from the historians of that period, that the dispersion of translated copies of the New Testament was among the principal causes of the prodigious success of the reformed doctrines. The case was obvious. Nothing leading to the monstrous and absurd doctrines of transubstantiation, of purgatory, of the adoration of relics, of indulgences and the intercession of saints, could be discovered in the sacred code. In proportion, therefore, as it was allowed to address itself to the common understanding of men, these tenets which were conformed to it, would, of necessity, gain adherents.

A similar recurrence to the standard of our belief, would have an eminent influence in counteracting the unworthy admixtures which still disgrace the Protestant Churches. The bold claim to a more unbiassed exercise of the judgment, which is with little modesty advanced by certain heretics,† is groundless and dishonorable. Those propositions may be superior to common sense, which are by no means repugnant to it. And the simple, obvious, and logical interpretations of the records of our religion, is what we have a right to demand, though that interpretation should involve truths incredible to the pride of an inaccurate and hasty reasoner. Nor, indeed, will the honest inquirer be long in discovering that the systems of these divines can be of little value, for the establishment of which the laws of criticism are to be outraged, writings intended for popular instruction are no longer to be understood in their grammatical sense, and, before the magic wand of an insidious disputant, every venerable doctrine is to be weakened or discarded.

After this review of the operations of common sense, its rank, no less than its importance, may be fairly appreciated. Having traced its influence in the arrangement of ordinary duties, we perceived that the most numerous and weighty events were under its direction. This conclusion was confirmed, by adverting to the public as well as domestic evils attendant upon its absence. Its variations under circumstances of culture or neglect, under those which spring from the moral character, and those which may be traced to the differences of national complexion and original endowment were then considered. This left us at liberty to touch on its connexion with the higher faculties; as curbing the imagination, directing literary excellence in general, and some branches of it in particular, as standing united with ethics and natural philosophy, and even claiming a secondary place in the concerns of our most holy faith.

Of its eminent utility there can therefore be no doubt. It lies at the foundation of all that is important and honorable in life. Its dictates are to human knowledge what the axioms of geometry are with respect to mathematics. They are first principles to which all posterior advances must be referred. Where common sense may be considered as the leading faculty, it forms characters of worth and reputation, it conducts securely in the usual tracts of science, and is in general a sufficient moderator of the transactions of the world. Even where its situation is subordinate, its presence can in no way be dispensed with. Whilst it yields to the imagination in splendor, it rivals it in solid importance. If it be not the torrent surmounting every obstacle, and rolling with a majestic and impetuous course, it is the calm and silent stream which proceeds with equal and delightful advances, and carries refreshment and life wherever it flows.

Daniel Wilson, A. B.,

May, 1803. *St. Edmund Hall.*

For the Churchman.

Messrs. Editors,—A recent occasion afforded me the opportunity of attending church at a neighboring village, and after the services of the day, I was much gratified in witnessing the exercises of the Bible Class attached to this Church, under the superintendence of the Rector, who had previously given out questions to the members of the class, to be answered in writing on that day. Among the various answers (many of which were highly interesting,) read on this occasion, was one which gave such general satisfaction to those present, and was so much in accordance with my own feelings, that I was induced to obtain permission from its author to make from it the following extracts, which, should you deem them worthy a place in the Churchman, are at your disposal. S.

The questions to which our author replies, are,—

1st. Who rebelled against Moses?
2d. Of what did they accuse Moses and Aaron?
3d. What did Moses tell Korah and his company to do?
4th. How were the Korahites punished?
5th. What was their sin?

A clear and concise view was taken of the subject, in answer to the four first questions. The 5th and last, What was their sin?' was then answered as follows:—

"Their sin consisted in rebellion against the ordinances of God and the constituted authority of his chosen servants, Moses and Aaron. It is not reasonable to suppose that when God had established order and harmony in the natural world, he should leave the rational and more noble part of his works without rule or order. From the morning of creation, when the stars unitedly sang his praise and angels shouted for joy, man was subjected to order, and eternal peace suspended upon obedience.

"In reviewing the Mosaic institutes, we find the most scrupulous requirements of order, as well as the most exact performance of duties pertaining to the public worship of God. An order of ministry was instituted by God himself, which could not be abrogated, improved, or modified by man. The presumption of men in taking upon themselves the sacred office, or attempting to perform the duties thereof, has in many instances met with the most prompt and signal punishment, as recorded in sacred history,—which sufficiently establishes the fact, that *sin*, in the case under consideration, was *rebellion against the ordinances of* God, *calculated to produce schism* among the members of the congregation, engendering a spirit of envy, hatred and strife among brethren who were before united by love in the ordinances and worship of one God.

"It requires but a very superficial knowledge of Christianity to satisfy us that the Church of God was originally one single community. In the very nature of things, it could not be otherwise; there could only be one faith, for neither Moses nor Christ taught two doctrines. There could be no variety in the ordinances, for they were appointed by God and his inspired servants. There could be only one ministry, for one religion cannot admit of different ministrations; nor could there be any material variation in the worship of the Church, for the same system of religion and the same objects of worship were common to all Christians; and this is what in reality the Church was in its original purity. St. Paul says, 'there is one body and one spirit, even as ye are called in one hope of your calling,' one Lord, one faith, one baptism, one God and Father of all, and hence, one ministry of different *orders* and *functions*.

"There can be now, as at the beginning, but one true Church, and this Church will possess a character peculiar to herself, and such as cannot be either changed or superseded. So long as the Bible remains, that must be the standard by which the Church of God must be determined. That this Church should be entirely free from human corruptions is, perhaps, not to be expected; but still she will retain the essential character of a true Church. 'Lo, I am with you always, even to the end of the world.' Her doctrines will be the doctrines of the Bible, her worship will be founded upon Christian principles, and her ministry will be legitimately descended from Christ. Hence, it follows, that all the denominations or societies that do not possess these distinguishing marks, come justly under the denomination of schismatics.

"There is no exhibition of the species of schism so criminal, or so extensively injurious, as the assuming, without regular ordination, the ministerial office—this is the very root of the evil; and under the Jewish dispensation, this was punished with unexampled severity, as in the case of Korah, Dathan, and Abiram, and their deluded followers.

"The Gospel dispensation leaves the punishment of all such offences to a future world—but on that account there is no reason to believe them less heinous. If God so protected his Church from the intrusion of unballowed ministers in those days, surely, in her higher perfection, they will not be deemed innocent who, contrary to her appointment, shall venture upon her sacred offices. The wise and tolerant spirit of Christianity has left room for those varieties of opinions and differences of judgment that prevail among beings so imperfect as men. It requires union only in essentials, and it makes nothing an essential but what is truly important. The strong in faith are taught to bear with the weak; and the ministers of the Gospel are enjoined to 'speak things that become sound doctrine, and avoid foolish questions as unprofitable and vain,'—which directions are calculated to preserve the unity of faith in the bonds of peace; provided vanity, self-conceit, and idle fancies are laid aside.

"Of the evils of schism it will be unnecessary to say much, after what has passed, and is still passing before our eyes. Wherever the unity of the faith is destroyed, the bond of peace is also broken; the calm, mild and affectionate spirit of Christianity is exchanged for a spirit violent, enthusiastic, and uncharitable. Indeed, schism

* Sir William Jones. † Aristotle.

* Xenophon and Plato. † The Socinians.

is the nurse of superstition and fanaticism—sober piety is called deadness, morality is cried down, the most extravagant and frantic conduct is ascribed to the divine Spirit, and the visions and dreams of a disordered imagination are received as revelations from God; the means of grace appointed by our Saviour, are made to yield to the devices of men—the latter being deemed more effectual, because they produce more agitation, and keep up a spirit of enthusiasm.

"These things, I am persuaded, maturely considered, will authorize the conclusion, that the constitution of the Christian Church being of divine origin—Christ being the head of the Church—all its blessings and all its privileges being received from him in his appointed way—to change this constitution is rebellion against Christ, and to assume its ministry without due and regular authority, is a crime similar to that of Korah, Dathan, and Abiram."

For the Churchman.

Messrs. Editors,—The insertion of a communication in your last number, under the title "Is this death?" encouraged me to hope that the present, of a similar character, arising from circumstances which have fallen within my own personal knowledge, may not be unacceptable to your readers, at a time when a solemn visitation of Providence obliges us all to think of the present realities of death and judgment.

W. W. S.

I have just stood by the side of the first death-bed I have ever witnessed. I had often heard that "faith in Christ" deprived the monster of his sting; and though I knew that such ought to be the case, and believed that it often was, I could not help wishing to behold for myself the calm triumph of Christian hope, in the dark hour of dissolution. It was not without some pleasure, (even on the score of curiosity, I hope not altogether vain,) that an opportunity presented itself, by being requested to visit a poor woman, whose mortal existence (in the opinion of her friends,) was soon to terminate. I was told she was a Christian, and that her only remaining wish was to have her soul committed into her Saviour's hands, by some Christian friend. I hastened to engage with her in her last act of worship on earth, with lively emotions of pleasure; but as I followed my conductor to the place of her abode, the thought struck me, that perhaps she was a Christian only in name, and knew nothing of the ground of the believer's hope; or, perhaps she was a Christian by education or even profession, and must, therefore, not only learn the true way of salvation, but must unlearn the false system of her own merits; it was terrible to think of beginning at this "eleventh hour" the great work of demolishing the fabric of delusion, and rearing the edifice of Christian faith in the heart of one, whose body was already verging on the grave. I knew not whether the wish expressed were only a refuge, to which long custom had led her to resort, a means of lulling her soul into "peace, when there was no peace;" I knew not but that mine would be the sad office to witness the awakening (too late!) of a soul that had long slumbered in dependence upon rites and ceremonies, and then the awful agonized expiring, which is but too often the termination of a life of delusion, the precursor of a life, a never-ending life of misery. While such forebodings were passing through my mind, with a beating heart I ascended the narrow flight of stairs, which led to the apartment of the sufferer. I gently opened the door, and the first person that met my eye was a young man, whose anxious expression of countenance convinced me that he was deeply interested in the mournful scene. Death was about to snatch from his side the partner of his joys and sorrows. I approached the sick bed, and saw a young female, stretched upon the couch from which she was to rise no more; disease had worn her form to a shadow; the livid hue seemed fast settling upon her countenance; beside her, I discovered the little babe, whose faint but piteous cry, told too truly that its little span of life was soon to be accomplished, and leave it to share its mother's tomb as well as its mother's couch.

I was anxious to know the state of her mind, and inquired how she did; "I am suffering—but shall not suffer long," was the answer. You think, then, that you are soon to die; in what do you put your trust? In God! Have you any merits of your own? Oh! no—my trust is in God. Whose merits can you plead at this dark hour? My Saviour's—I have always trusted him—and always will—he will not leave me—he is with me—blessed Jesus! She could only speak at intervals; often the lips moved, but there was not breath to utter them; but enough was heard, to relieve my heart of a load of fearful expectation. I was satisfied that her dependence was in Him who alone deserves dependance; though apparently in the mire and clay of suffering, her feet were upon the Rock; she could repose all her confidence in Him who alone could convey solid comfort. I leaned over her to catch the accents that fell from her lips. There was no distrust, no unhappiness there. She knew "the dark valley" was before her, and the next moment she might be called to enter it; she felt no fear—and why? Because she was in the good Shepherd's arms, and he would carry her safely through. She was not buoying herself up with a false hope, to meet the peril in bold defiance; no, she placed a calm trust in pardoning mercy, and though in the midst of the fire, she could sing the praises of redeeming love. I heard her repeat several verses of the chant, Praise the Lord, O my soul, and all that is within me, praise his holy name, &c.

But few words of consolation or exhortation were necessary. The fountain of comfort was at hand. I preferred to draw from the spring itself; a selection or two from the Psalms of Israel's sweet singer were appropriate, and one verse seemed literally fulfilled in the sufferer's case. "God is in the midst of her; she shall not be moved: God shall help her, and that right early." Ps. xlvi. 5.

This concluded, all present united in the solemn act of committing her departing spirit into the hands of Him who "keepeth the souls of his saints." She was just able to lift her outstretched hands, as if to grasp the realities, in comparison with which, all else is a passing dream; the eye was losing its earthly lustre, but it was to be exchanged for an unearthly expression, a celestial radiance, lighted up by God's own smile.

Our devotions ended, a solemn pause ensued, unbroken for a moment save by the pressed breathings of the sufferer. We rose; and having suggested a few words of comfort to him, who was thus at once to be bereaved of all that on earth he loved, and again invoking a blessing upon the dying one, I withdrew from the apartment, and returned home.

When I found myself alone, a crowd of delightful thoughts rushed into my mind. It had been to me a privileged hour. I had been standing on solemn ground; I had been permitted to witness the dying hour of a fellow mortal and a fellow Christian, and to catch the accents of a soul quivering on the verge of eternity. I had stood in the presence of the grim king of terrors, and had seen him (such is true religion's power,) divested of his terrors, and transformed into the welcome messenger of rest, and peace, and joy.

Did every Christian die in like manner, what a noble proof (in addition to thousands of others) it would afford, of the truth and reality of our religion. From this single instance, I felt my own faith strengthened. I had seen God manifesting himself "a very present help in time of trouble;" the "Comforter" descending as in his gracious influences, to "make the sufferer's bed in her sickness," sustaining the sinking soul by the power of His arm; I had seen a living proof that religion does what it professes to do; it takes away the sting of death, and gives us not only peace but victory. Let the infidel die, and boast of dying like the "brutes that perish;" it is the Christian's privilege to die like a man, possessed of an immortal soul, raised above the depression of our natural condition, and made worthy of, and just entering upon, a high and glorious destiny.

But let the case be reversed; let Christians betray their alarm in common with others, at this season of general consternation; what was said in former times, that religion was made for times of trial, now becomes a reproach; and the adversary will tauntingly say, it does well for the sunshine, when the cloud appears small in the distance; but now when it overhangs you, and threatens to beat upon your own heads, your religious hope gives place to extravagant and unbecoming dread. Let us take care lest we injure the cause we love. If we profess to live the life of the righteous, let us prepare with humble, placid resignation, to die the death of the righteous.* But to do this, we must be more in the habit of looking steadily at death; Christian resignation must be raised higher; we must realize more that we are "dying men," and lie down to rest as if we ne'er should rise, and if permitted to rise, perform our duties as if we ne'er should rise again.

What then is to be done? Assuredly, we are to seek for a comfortable hope of acceptance with God; for if we have that, surely we shall not "fear that which can kill the body." But, I hear an humble Christian say, "we are afraid to deceive ourselves in this important matter, we are such sinners, we fear we are not entitled to his promises, and we dread lest we delude ourselves." We say then, that the question is of all others most important, have we "set our houses in order," and are we in a state of preparation? It deserves immediate, prayerful consideration; to decide it, we know of but one way; we must bring our wishes, purposes, desires, ruling motives, to the standard of the Bible, as an unerring touchstone; and if the investigation leaves us in doubt, whether we have made the necessary preparation, what is the dictate of wisdom? Surely to do it at once: without a moment's delay, to set about the great work. Surely none supposes it necessary, to consist with proper humility, that we should wander on, in perfect darkness, with a thick cloud setting upon our future hopes. And yet too many act as if such were the case. Religion is no such dark and comfortless scheme. The Bible speaks of a "joy and peace in believing," a "hope full of immortality," and "the full assurance of hope." An Apostle has told us to "rejoice," though we forget not it is "with trembling." Now we do not suppose that these states of mind are attainable to some and not to others. Surely this is not *our* creed. With us, the maxim is, "Seek and ye shall find;" and no exception is recognised.

Let us, above all, beware of disparaging God's mercy. It is the glory of the Gospel, that the "chief of sinners" are saved by it. That mercy is boundless. Like the waters of the deluge, it transcends the highest mountains of man's transgression. Past sins can never keep us out of heaven, if they are repented sins; for so ready is our Heavenly Father to forgive, that repented is but another name for pardoned sin. We must remember we are not to stand before God in our iniquities; if so we must sink under the load. Oh no, let us look away from our sins to Him who bare them in his own body on the tree, and whose blood can wash out a stain of the deepest dye.

Then surely, in the humble hope of such a death-bed as we have endeavored to describe, we may exclaim,

"Oh who would wish to live, but he who fears to die?"

* [No!—Let Christians be careful to LIVE, by the guidance of the Word, and 'the supply of the Spirit' of their Master, and THUS fortify themselves against unmanly, timorous apprehension. Then will they be able AT ALL TIMES to adorn His doctrine.—*Eds. Chn.*]

PROCEEDINGS IN RELATION TO DEATH OF BISHOP CROES.

At a meeting of the Vestry of Trinity Church, Newark, N. J., on Tuesday, the 31st July, 1832,

It was unanimously resolved, That whereas it has pleased Almighty God in his wise providence to remove from the scene of his earthly labors the Right Rev. John Croes, D. D., Bishop of this State, we do cherish the deepest veneration and respect for the memory of our departed Diocesan, who during seventeen years past has so faithfully presided over the Church in this Diocese, and so zealously devoted himself to her interests.

Resolved, That we sincerely and deeply sympathize with his bereaved family in the great affliction which they have been called upon to sustain.

Resolved, That as a tribute of affectionate regard for the memory of our departed Father, our Church be clothed in the usual habiliments of mourning.

Resolved, That a copy of these resolutions be transmitted to his bereaved family.

By order of the Vestry.

Matthew H. Henderson, *Rector.*

THE CHURCHMAN.
SATURDAY, AUGUST 4, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Day of Public Humiliation and Prayer.—Yesterday was observed in our city, upon the recommendation of the Mayor, as expressed in the subjoined proclamation. All denominations of Christians, it is believed, joined in a devout compliance with the suggestion of the civil authority, business was suspended, and stores generally closed. The appearance of our paper one day later than usual, must be attributed to the engagements of its Editors in connexion with the services of yesterday—and the closing of the office.

PROCLAMATION,

By Walter Bowne, Mayor of the city of New-York.

Whereas, the Common Council, on the petition of a number of respectable citizens, have designated Friday, the third day of August, as a suitable day upon which all the people may unite in imploring the mercy of God, that the pestilence that now afflicts this community may be stayed, and that our city may be restored to its wonted state of health and industry: Therefore I, Walter Bowne, Mayor of the city of New-York, do recommend to the inhabitants thereof, a due observance of the day so designated, that it may be kept as a day of supplication to Almighty God, that he will, of his infinite mercy, be pleased to remove from us this frightful sickness, and speedily deliver our country from similar calamities.

Given under my hand and seal of Mayoralty, this 30th day of July, A. D. 1832.

Walter Bowne.

Death of Bishop Croes.—Another of the fathers of our Church has gone to his rest. At the full term of man's allotted span, Bishop Croes closed his long, laborious, and steadily useful career on Monday, July 30. For some months his dissolution has been gradually drawing on, and calmly anticipated by the venerable man himself. In May last, he concluded his address (which personal infirmity obliged him to make by letter) to the Convention of his diocese, with the following recommendation of the provision of a successor:—

But though my brethren, through the divine goodness, I have been enabled, since the last Convention assembled, to perform that part of my duties, which I have detailed to you; yet from the increasing infirmities peculiar to threescore years and ten, to which age I shall have arrived, if God shall permit me to live two days longer; added to the enfeebling and painful diseases, with which he has been pleased that I should be visited; I cannot entertain the hope (even if I should live, which is very doubtful,) that I shall be able to do as much as I have done the past year, if indeed, I can attend to my duties, especially such as will require a short absence from home.

Under all these circumstances, and taking into consideration the probable injury the diocese may suffer from the want of an efficient Episcopal head: I am strongly induced to recommend to you to take measures to elect some suitable Presbyter of the Church, as an assistant Bishop, to perform those duties, which I shall in all probability not be able to discharge.

In the consideration of the question, which I have placed before you, may you be so influenced by divine grace, both as to the expediency of the measure, and, if you determine upon it, the fitness of the person, that it will eventuate in the peace and prosperity of the Church, and the glory of God. This shall be my constant prayer; and, I hope, the prayer of all concerned.

An adjourned meeting of the Convention, held for this very purpose, was to assemble only three days after that of the Bishop's decease, and is, for aught we know, now sitting. May the prayer of its departed head be answered in a blessing on its doings!

Bishop Croes began life with few advantages. He struggled on through many and great difficulties. Unshaken firmness, constancy, and perseverance, with quiet and unostentatious, but deep dependence on divine help and teaching, carried him safely through all, raised him steadily in the esteem and confidence of all who knew him, and finally placed him at the head of the diocese which he has ruled with consummate prudence, fidelity, and diligence, more than sixteen years.

Order of Bishop Onderdonk's proposed Visitation:—

Sunday 5, Candor; 6, Richford; 7, Danby; 8, Ithaca; 9, Catlin; 10, Big Flats; 11, Bath; Sunday 12, Hammond's Port; 13, Penn Yan; Wednesday 15, Hunt's Hollow; 16, Angelica; Saturday 18, Warsaw; Sunday 19, Sheldon; Tuesday 21, Olean; 22, Ellicotville; 23, Gerry; 24, Mayville; 25, Westfield; Sunday 26, Fredonia; Wednesday 29, Lockport; Sunday, September 2, Lyons; Tuesday 4, Jamesville; 5, Constantia; 6, Oneida Castle; Sunday 9, Turin; Tuesday 11, Sackett's Harbor; 12, Watertown; 13, Brownville; Saturday 15, Morristown; Sunday 16, Ogdensburgh; 17, Heuvel; 18, Russel; 19 Potsdam; 20, Waddington; 21, Norfolk; Sunday 23, Malone.

Family Prayer.—The first breath of alarm, on account of the epidemic by which our country is now visited, must have led the pious mind to feel the importance and to appreciate the privilege of assembling in a religious household, about the domestic altar. Apprehension of separation is the first idea which the approach of pestilence excites in the family, and, where it is felt that in daily prayers and confessions and thanksgivings, an alliance with a Father in heaven, and a title to an inheritance there, has been ratified and maintained in effectual soundness, this idea is deprived of half its poignancy. Where the reverse has been the melancholy fact, the first impulse would be, it may be hoped, (unless all sense of spiritual relations be dead,) to pour out united prayers to the God of all mercies, around the family altar—to arise and with Jacob, "say unto our household and to all that are with us, Put away the strange gods that are among you, ('covetousness, the world, talents idolized, beauty of person, dress, pleasure; ambition of influence, or success in life; learning and the lights of science preferred to *the fear of* God,') and be clean and change your garments; and let us arise and go up to Bethel, and I will make there an altar unto God, that he may answer us in the day of our distress, and be with us in the way that we go." Considerations suggesting the *fitness* and *advantages* of family prayer, crowd upon the mind upon a moment's reflection. Numerous occurrences constantly agitate the domestic circle, and the state of feeling within it is subject to continual variations. How fit and happy to give form to its materials, upon every softening of their elements by joy or sorrow:—to turn to account all the changes of feeling in the family,—to correct and qualify them all by mingling with them as they occur the counsels of divine truth, and shedding upon the excited heart, the influences of the word of God and prayer! Family devotion is the main and effectual spring of domestic harmony and excellence, the shield and safeguard of the household, and the head waters of those streams which are to fertilize the Church. In the dwelling of the righteous, there is always the voice of real joy and health. The coming of outward calamity gathers its inmates more closely about the fountain of their substantial comforts,—they draw from it more largely,—they drink more deeply of its exhilarating waters. Its depths are exhaustless, and their joy is therefore unfailing. The present even tenor of the domestic comforts of some reader, may weaken upon his mind the force of these reflections. Let him consider, and forecast, in a world marked by no characters more peculiarly and distinctly than by its *vicissitudes*. Change which enters a family accustomed to acknowledge God's hand, and to submit themselves to his teaching daily, will not permanently affect its real state. Its peace, its harmony, its light of mutual affection will go on;—and the minds of all will be fitted either to bear up like the oak against the blast, or, like the shore-weed, to bow to the swelling billow, and remain meekly submerged, until at God's bidding, it be rolled back to the ocean whence it rose. Beside, by offering twice in each day an invitation to draw near to God, it places us, almost at the very instant of the infliction of calamity, in the posture most fitted to secure patient endurance or triumph, and for acquiring the lessons it is designed to teach. It forms a great—the only effectual security against lasting broils or dissensions—it is "God only who maketh men to be of one mind in a house." In its systematic progress, seeds of holy principle are sown, which we are warranted to hope, so sown, *will* some time germinate. 'It cements the ties of conjugal and parental affection.' Commends itself to adoption, from its strong power to hold in consistent steadfastness the heads of families; from the tendency of its due discharge to win for them the respect of their household, and the uniform recognition of their authority—1) from the weight always derived from consistent character—2) from the consideration of the parents' affectionate intercessions, and of their tender sympathy in the peculiar condition of each member, as it may be marked by unusual circumstances of pain or pleasure. The relation of master and servant is most happily affected by the habit of devout domestic instruction and worship. The former is taught to regard as he ought, the inferior members of the household, remembering that he also has a Master in heaven. The latter are rendered more dutiful from conscientious motives, while the trial of their condition as servants is alleviated, and they are fitted to bear others, to which, as mortals, they share our common exposure.

Support in Death.—The disposition to start at the apprehension of approaching death, which has been too clearly betrayed in the portion of the public mind whose Christian resources should have forestalled such an exhibition, demands reproof. The death-bed scene briefly sketched—more simply it could not be—by a correspondent in our columns to-day, conveys a lesson to the unreasonably timid; and adds another to the illustrations of what 'the honest and good heart' may gain from the everlasting Gospel. W. W. S. has portrayed his own feelings and the salutary and interesting reflections excited in his own mind, upon a first visit to the privileged chamber of the dying believer; and it is to record these and his suggestions relative to the fortitude which becomes the well-grounded and conscientious Christian at the present crisis, that we insert his piece. The *facts* communicated by him are such as, though not before sensibly presented to his own mind, are yet devoid of any interest from mere novelty to those familiar with the scenes occurring daily within the chambers of sickness and death.

Green Bay Mission.—From the 'Missionary Paper' for July, it appears, that among the expenses of this important post, have been the following:—

Expenses of buildings, (including the construction of a well,) in 1830,	$3487 20
Expenses of additional buildings begun in 1831, up to April 14, 1832, (including cost of a drain,)	2595 28
Expenses to meet contract for above when finished,	403 09
Expenses, including $173 31 advanced to the Mission, from Jan. 1, 1832, to April 1, ($50 88 of which was paid on account of buildings and drain,)	1051 37

The services of a clerk, a farmer, and an assistant in the male school, are, we understand, indispensable to the well ordered progress of the arrangements of the Mission. Must full salaries be provided for these officers? Does the whole extent of our Church afford none fitted for the stations named, and disposed as well as free to serve in them, for Christ's sake, with no earthly fee beyond their maintenance at the establishment? That such a disposition will find kindred there, we refer for proof to the letter of the Missionary in our previous page.

The projected buildings are completed, and no further expenses will at any near date be incurred, it is presumed, on this score. The suggestions of the Missionary as to the *early transmission of supplies* intended for the winter, claim attention.

Washington College.—The exercises at the annual commencement of this institution have been postponed till the next term, in consequence of the alarm occasioned by the prevalence of the Cholera; as have also the meetings of alumni, &c. announced for the same season.

LITERARY.

The Protestant Episcopal Pulpit, Vol. II. No. 7, for July, is issued, and contains a sermon by Bishop Bowen, of South Carolina, "On the office of Deacons in the Church," from the text Deut. x. 8, 9; which may be read with great profit by all who are candidates for the sacred office, as well as those who are already in the discharge of its important duties. In the notice of No. 6, through inadvertence, it was not stated that that No. contained a discourse from the pen of the Rev. Seth B. Paddock, of Norwich, Ct., in addition to that of the Rev. Mr. Clark, of this city. "The Omnipresence of God," formed the topic of Mr. Paddock's sermon, from the text Prov. xv. 3.

The Life of Jeremy Taylor, with a critical examination of his writings, by the Right Rev. Reginald Heber, late Bishop of Calcutta, *with engraved heads of each*—1 vol. 12mo, is now in the press of F. Huntington, Hartford, and to be published in Sept. next.—*Ep. Watchman.*

The Preacher: containing Sermons by eminent living Divines. Vol. III. London, 1832. 8vo. pp. 440.—In the 45th number of our first volume, this work was commended (two volumes had then reached this country,) as capable of being made to subserve the improvement of the clergyman, from the variety of style, sentiment, general treatment of subjects, and choice of language which it exhibits. Very many of the sermons (each volume contains 50 or more,) are by the most popular and eminent divines of the British Establishment, and of the dissenting denominations of the empire. The work may be had of the importer, W. Jackson, No. 72 Maiden-lane, and at the Press.

INTELLIGENCE.

DOMESTIC.

Clerical Change.—Rev. Joel Clapp, of Woodstock, has accepted the Rectorship of Christ Church, in Gardiner, Me., to which he was elected by a unanimous vote.—*Vermont Chronicle.*

College Record.—*Kenyon College.* Our readers, we suppose, will always be pleased with any information indicating the prosperity of this Institution. That it has friends at home we have recently given evidence in announcing the number of its pupils to be undiminished, and acknowledging donations of books and geological specimens for its use. We have now to furnish similar evidence by acknowledging the receipt of a valuable accession to its library, the gift of friends in England, comprizing nearly 300 volumes, mostly theological works, and many of them very valuable and rare. Among them we notice the following:—Thomas Scott's Works, Archbishop Tillotson's Sermons, British Reformers, in 12 vols. Thesaurus Stephani, Robertson's Charles 5th, Leland's Deistical Writers, Soame's History of the Reformation, Ecclesiastical History of Eusebius, Works of Hippocrates, Horæ Solitariæ, Hurd's Ceremonies, Richardson's Popery Unmasked, Dictionary of the French Academy; Works of Bishop Beveridge, of Dr. Jackson, and Edward Reynolds, D. D.; Secker's Sermons, Newton on the Prophecies, Socrates, and Sozomen's Ecclesiastical History, Heber's Bampton Lectures, Overton's True Churchman, &c.

We would also notice the recent acquisition of a Philosophical and Chemical Apparatus, as affording additional facilities to the student for improvement in these branches of science.—*Gambier Observer.*

SUMMARY.

Laying of the Corner-stone of the new Episcopal Church in Smithfield, Va.—On Friday, July 20th, a very large number of visiters arrived from various parts of the surrounding country and towns, among whom were the Rev. Dr. Ducachet and the Rev. Mr. Wingfield. At 12 o'clock the ceremonies of the laying of the Corner-stone were performed. The Clergy and Vestry formed a procession, and proceeded to the spot, repeating in alternate verses the 24th Psalm. After the immense concourse of people had gathered around, they united in singing the 100th Psalm to the old hundred; then the throne of grace was invoked by the Rector, (the Rev. C. S. Hedges,) after which the Rev. Mr. Wingfield made a most interesting and powerful appeal to the hearts of the friends of the Church, on the subject of *union* and *stability* in their undertaking. Then the Corner-stone was laid by the Clergy, after which the Rev. Dr. Ducachet, in his usual solemn and eloquent manner, addressed the people to a considerable length. The points on which he dwelt were of the most awful and absorbing nature. After the Doctor had concluded, the Rector made a short address: he seemed so cheered and warmed by the prospects before him, that he spoke in the most vigorous and glowing strain that he has ever been known to use. The benediction was then pronounced.

In the evening of the same day, Bishop Moore and the Rev. Mr. Lee arrived, and services were continued for several days. On Sunday, the old parish church, a few miles from the town, was filled at an early hour; and the congregation increased to such a degree that more than two-thirds of the gentlemen were compelled to remain out doors, although the church is a large one. I have been told by some of the oldest inhabitants, that it was far the largest congregation they had ever seen at that ancient temple, and *never* have I seen such a thronged assembly maintain such perfect order. The Bishop's Sermon was peculiarly applicable to the occasion, and most overwhelming in its effects.—*Norfolk Beacon.*

Benevolent Bequest.—We learn with pleasure that Miss Sophia Carter, late of Prince William county, Virginia, has bequeathed to the Female Charity School, under the superintendence of Episcopalians in that place, lands and bank stock supposed to be worth about $20,000. This Institution has already been the instrument of great good, and we are confident that its enlarged means will render it a still greater blessing to the community. Many individuals have been rescued by it from ignorance, and trained to be useful members of society; some, we trust, prepared by its instrumentality for the service of God.

It is pleasing to learn that this bequest was from one, who, from the influence of the best motives, was intent on doing good. Miss Carter was a member of our Church, and was respected and beloved by her friends and acquaintances for her consistent piety and active benevolence. We trust that the benefits which she wished to bestow by this disposition of a part of her estate, will be fully secured, and that many living witnesses will appear to attest the value of her benevolence, and recommend her example.—*Episcopal Recorder.*

Rev. Geo. Stanley Faber, the well known writer of many popular theological treatises, has been presented to the Mastership of of Sherbourne Hospital by his dioscesan the Bishop of Durham.

The Rev. George Burder, author of the Village Sermons, lately deceased at the advanced age of *eighty.*

Clerical Costume.—According to one of our late English papers, most of the Bishops have abandoned both their wigs and silk aprons, and are no longer distinguishable in appearance from the rest of the clergy.—*Atlas.*

ACKNOWLEDGMENTS.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of the following sum, viz.:—

From the parish of St. John's Church, Waterbury, Ct., to be returned in the publications of the Union, $10.

Floyd Smith, *Treasurer,*
No. 12 Maiden-lane.

CITY-MISSION.

The City Missionary of the P. E. Church, acknowledges the receipt of the following sums for the immediate relief of the suffering poor:—

From a Friend to the poor,	$1 00
From Rev. Dr. Berrian,	2 00
From the Committee of the Fourth Ward for distributing supplies for the poor, $5, 20, 50,	75 00
From Messrs. Swords, Stanford & Co.,—A bundle of books for distribution among the afflicted poor.	
From Mr. Edward R. Jones,	50 00
	$128 00

B. C. Cutler,
August 1. 76 *Walker-street.*

PRESS DEPOSITORY,
No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 2d, from the following persons, viz:—

Samuel Holmes—John B. Elwood—George Carr Grundy, *remit.*—E. Darwin Smith, *remit.*—Rev. W. D. Cairns—I. N. Whiting—Samuel C. Nichols.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending August 2d, to the following persons, viz:—

B. B. Blume, Jackson, N. C., 1 box—George Carr Grundy, Baltimore, 1 box.

WELLER TRACTS.
For sale by the Press only.

No. 1. Jones' Essay on the Church, by the Rev. W. Jones, of Nayland, 48 pp. $1 25 per doz.
No. 2. King on the Inventions of Men in the worship of God, 96 pp. $2 per doz.
No. 3. Barrow's Doctrine of the Sacraments, 28 pp. 75 cts. per doz.
No. 4. Taylor on the question, "Why are you a Churchman?" 32 pp. $1 per doz.
No. 5. Waterland on Regeneration and Justification, 80 pp. $1 75 per doz.
No. 6. Law's Two Letters to Bishop Hoadly of Bangor, 92 pp. $2 per doz.
No. 7. Leslie on the Qualifications to administer the Sacraments, and on Deism, $2 25 per doz.
No. 8. Law's Third Letter to Bishop Hoadly, 132 pp. $2 25 per doz.

☞ 15 per cent. discount from these prices to persons purchasing for sale or distribution.

Selected for the Churchman.

PASTORAL CHARACTER.

A genial hearth, a hospitable board,
And a refined rusticity, belong
To the neat mansion, where, his flock among,
The learned pastor dwells, their watchful lord.
Though meek and patient as a sheathed sword;
Though pride's least lurking thought appear a wrong
To human kind; though peace be on his tongue,
Gentleness in his heart;—can earth afford
Such genuine state, pre-eminence so free,
As when, array'd in Christ's authority,
He from the pulpit lifts his awful hand:—
Conjures, implores, and labors all he can
For resubjecting to divine command
The stubborn spirit of rebellious man?

Wordsworth.

HOPE IN AFFLICTION.

A little while, and then my race is run,
My toils are ended and my conflicts done:
——————— from day to day
I seem to trace the progress of decay,
That slowly wears this mortal frame away.
And though not unrefresh'd by sacred song,
Murmur'd by angel hosts that round me throng,
Here on life's rugged path I creep along,
Feeble and faint,—alone and friendless too,—
A weary trav'ller; but with Home in view!
Then welcome every trial may befal!
That Home will more than make amends for all.
And, with the sweet assurance it is mine,
Let but some glimmering of its glory shine
On my rough road, and I will not repine;
But, with the everlasting arms beneath,
Still struggle forward to my latest breath,
When weak, then strong to conquer hell and death;
For he that hath redeem'd me with his blood,
Shall set me safe before the throne of God!

Thoughts in Affliction.

PRACTICAL.

TRUE RELIGION

Is the perfection of human nature, and the joy and delight of every one, that feels it active and strong within him; it is true, this is not arrived at all at once; and it will be an unhappy allay, hanging long even about a good man. But as those ill mixtures are the perpetual grief of his soul, so it is his chief care to watch over and to mortify them; he will be in a continual progress, still gaining ground upon himself. And as he attains to a good degree of purity he will find a noble flame of life and joy growing upon him. Of this I write with the more concern and emotion, because I feel this the true and indeed the only joy, which runs through a man's heart and life. It is that which has been for many years my greatest support; I rejoice daily in it; I feel from it the earnest of that supreme joy which I pant and long for; I am sure there is nothing else can afford any true or complete happiness. I have, considering my sphere, seen a great deal of all that is shining and tempting in the world. The pleasures of sense I did soon nauseate; intrigues of state, and the conduct of affairs have something in them that is more specious;-and I was for some years deeply immersed in these, but still with hopes of reforming the world and of making mankind wiser and better: but I have found, *that which is crooked cannot be made straight.* I acquainted myself with knowledge and learning, and that in a great variety and with more compass than depth: but though wisdom excelleth folly, as much as light does darkness; yet as it is a sore travail, so it is so very defective, that what is *wanting* to complete it *cannot be numbered.* I have seen that *two are better than one*, and that a *threefold cord* is not easily loosed; and have therefore cultivated friendship with much zeal and disinterested tenderness; but I have found this was also vanity and vexation of spirit, though it be of the best and noblest sort. So that upon great and long experience I could enlarge upon the preacher's text, *Vanity of vanities, all is vanity;* but I must also conclude with him, *Fear God and keep his commandments, for this is the all of man*, the whole both of his duty and of his happiness. I do therefore end all in the words of David, of the truth of which, upon great experience, and a long observation, I am so fully assured, that I leave these as my last words to posterity:—"Come, ye children, hearken unto me, I will teach you the fear of the Lord; what man is he that desireth life and loveth many days, that he may see good; keep thy tongue from evil, and thy lips from speaking guile; depart from evil and do good; seek peace and pursue it. The eyes of the Lord are over the righteous, and his ears are open to their cry; but the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."—*Bishop Burnet.*

ANSWERS TO PRAYER.

The Christian who will observe and remember, will often see in the most painful occurrences a regard in the divine arrangements to his own early prayers,—it may be the devout and ardent petitions of his childhood. "I asked of God to grant me this favor, to work this work upon my character," says the pious Cecil, "but I knew enough of his way, to dread the *means.*" How often we are disposed to quarrel with God for answering our own prayers, because he does it in a way we did not expect. *Surely I thought;* —said Naaman, but God knows best what means are most efficient to bring about results. We cry for deeper views of our corruptions; but when we discover the plague of our hearts, we think he has forgotten to be gracious. We entreat for more sanctity of character; but when he afflicts for this end, we say, "All these things are against me." We are ready enough to pray for mercies, but *who will pay the price of them?*

THE LOVE OF GOD.

Nothing short of infinite compassion, discerning the possibility of my entire renewal, can retain a spark of love toward me, together with a knowledge of that mass of vanity and abomination which has filled me up to the brim. Of Him only, who unites the power of renewal with the perfection of love, can the penitent truly say, that He

knows all,
Yet loves him better than he knows.

THE RIGHT POINT OF OBSERVATION.

A pious man, as he passed through a large and thick wood, saw a huge oak, which to him appeared mis-shapen, and spoiled the scenery. 'If,' said he, 'I was master of this forest, I would cut down that tree.' But when he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful point of the whole landscape. 'How erroneously,' said he, 'have I judged, while I saw only a part!' This plain tale illustrates the plans of God. We now see but in part. The full view,—the harmony and proportion of things, are necessary to clear up our judgment. The time will come when we shall condemn, with deep humiliation, our own impertience.—*Thoughts in Retirement.*

"THE HIDDEN MAN OF THE HEART."

"Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

The man of the world maintains a bland exterior; but the more we penetrate into his real character, the harder we find him. The Christian should carry his gentleness within, with some degree of outward plainness. In this respect, the Jewish tabernacle may be regarded as a type, not merely of the Church, but of individual believers. Its richest ornaments lay hid within. Of the coverings that were laid over them, the inmost was most splendid: "curtains of fine twisted linen, and blue, and purple, and scarlet, with cherubims of cunning work." Next to this came the curtains of goats' hair. Then came a covering of rams' skins, coarser still; and a covering above of badgers' skins, the coarsest of all. Exod. xxvi. I want that last covering of badger's skin. What skin so tough? Lay hold of a badger, he cares not for you. He can turn round in his skin, and look you in the face. Perhaps I want all beside. Perhaps, on looking inward, I am forced to confess that I am most lamentably defective in the essentials, the more precious furniture within, the hidden man of the heart. But supposing that a believer has every interior grace, considering what a world he lives in; how many hard knocks he has to take; how many cuts from all sides; what a desert he has to pass through; in what a wilderness to pitch his tabernacle; it will be a great mercy, if, to cover all, to receive every thump, to take every thrust, he is provided with the badger's skin!—*Ib.*

DO ALL TO THE GLORY OF GOD.

There are two ways in which a believer may be kept back from active usefulness. The first is, if he has a high opinion of himself. The glory of God is then engaged against him. He cannot be employed. He is laid aside and some more humble instrument is taken. But suppose this conceit of his own talent and fitness is mercifully taken out of him; then another way in which he may be kept unfruitful, is by the high opinion of his friends. They praise him beyond all decent measure, cry up his talents, his attainments, his discernment, his piety, the great things he could do. Thus the glory of God is engaged against him still, and he continues inefficient. After all, in the ordinary course of things, most good is effected by plain, unpretending characters, going to work in a plain, unpretending way.—*Ib.*

AN EXPLANATION.

The best way to prevent outcries and other irregularities in public worship is *not* to talk against them, but to fill the minds of the hearers with such thoughts as will take away the disposition. A few years ago, a book was published by a Methodist preacher in New Jersey, we believe, in one part of which he told how such doings might be produced and repressed at pleasure, by changing the subject of discourse. He was not in favor of producing them at all.

We are as sure as we are of any thing about preaching, that the contemplation of spiritual truths has no tendency to produce disorder. Keep your audience to them, and you will keep out irregularity. But when, instead of spiritual truths, descriptions of sensible objects are presented, and the passions are addressed in that way, there is no calculating the effect. This is frequently done, and the most deplorable confusion is produced, from a mere want of power in the preacher to produce *any* effect on his hearers by other means.

Improper outcries and disturbances are, therefore, more the fault of the preacher than of the audience. Let him choose such subjects as he ought, and treat them as he ought, and he will have no occasion to warn them against disorder.

Vermont Chronicle.

UNIVERSAL OBEDIENCE.

If we stand on our guard, never indulging to ourselves one sin, because it is but one, as knowing that one sin brought in death on all the world, and one sin brought slavery on the posterity of Cham; and always fearing lest death surprise us in that one sin; we shall, by the grace of God, either not need, or else not easily perceive the effects and blessings of that compassion which God reserves, in the secrets of his mercy, for such persons whom his grace hath ordained and disposed with excellent dispositions unto life eternal.—*Jeremy Taylor.*

DEVOTIONAL.

"I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments."—*Ps.* cxix. 176.

That "all we like sheep have gone astray," is the testimony from the mouth of God, confirmed, if, indeed, it needed confirmation, by daily experience and observation. But it is very affecting that this should not only be the description of a world living without God, but the confession of God's own people—"I have gone astray like a lost sheep." That they should ever wander from privileges so great—from a God so good—from a Shepherd so kind! What can induce them to turn their backs upon their best Friend, and sin against the most precious love that was ever known, but something that must, upon reflection, fill them with shame? It is common, and indeed natural, to cast the blame upon the temptation of Satan, the seductive witcheries of the world, or some untoward circumstances. But whoever deals honestly with himself, must trace the source of backsliding to his own heart, and say—"This is *my* infirmity." And have we replaced what we have wilfully yielded up with any thing of equal or superior value? May not the question be asked of us—"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." But in this distance from the beloved fold, nothing is really enjoyed. It is as impossible for the child of God to be happy, when separated from communion with his God, as if he were in the regions of eternal despair. He has not lost —he cannot wholly lose—this recollection of the forsaken blessing. He cannot therefore forbear the cry—"Seek thy servant." 'I cannot find my way back; the good Shepherd must seek me; once I knew the path, but now that I have wandered into by-paths, it is as if I had never known it, or, even if I perceived it, had neither power nor inclination to return into it. I have no guide but the Shepherd whom I have left.' How sweet then to contemplate his office-character; "Behold I, even I, will both search my sheep, and seek them out; as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the dark and cloudy day."

And cannot I set my seal to his gracious and faithful discharge of his office—"He restoreth my soul?" Or do I want further encouragement in seeking my return home? Let me then remember his own description of his tender faithfulness and compassionate yearnings over his lost sheep; not *showing* it the way back to the fold, and leaving it to come after him: but laying it upon his own shoulders and bringing it home; all upbraidings forgotten, all recollections of his own pains swallowed up in the joy that he hath "found the sheep which was lost." And when I consider too that the express commission, that brought the Shepherd from heaven to earth —from the throne of God to the manger, and thence to the garden and cross,—was "to seek and to save that which was lost," surely I am emboldened in the spirit of contrition for my wanderings to add the confidence of my faith—"I have gone astray like a lost sheep: seek thy servant." I cannot forbear to plead, that, though a rebellious prodigal, I am still "thy servant," thy child: I still bear the mark of a child,—"I do not forget thy commandments." I still therefore retain my interest in the covenant promise. Nothing can erase thy law, which was "written in my mind and inward parts" by the finger and by the Spirit of God, as an earnest of my adoption—as the pledge of my restoration. Thus again I hope to be received as a "dear" and "pleasant child;" again to be clothed with "the best robe," to be welcomed with fresh tokens of my father's everlasting love," and to be assured with a blessed interest in the precious promise— "My sheep shall never perish, and none shall pluck them out of my hand."

Such, probably, Christian reader, would be the application we should make of this verse to ourselves; and such a penitent confession of our backslidings, united with a believing dependence on the long tried grace and faithfulness of our God, would form no inappropriate conclusion to our meditations on this most interesting Psalm. We would unite the publican's prayer with the great Apostle's confidence: and while in holy brokenness of heart we should wish to live and die, smiting upon our breast, and saying—"God be merciful to me a sinner"—the remembrance of our seal of adoption would warrant the expression of Christian assurance—"I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him, against that day." To hear one—who has been expressing such holy and joyful aspirations for the salvation of his God, such fervent praises of his love, that we seem to shrink back from the comparison with him, as if considering him almost on the verge of heaven—to hear this "man after God's own heart," sinking himself to the lowest dust, under the sense of the evil of his heart, and his perpetual tendency to wander from his God, is indeed a most instructive lesson. It gives an accurate view of the conflict that must be sustained to the end in the believer's heart, and of the opposite graces which meet and flourish there. The highest notes of praise mingling with the deepest expression of humiliation, combine to form that harmony of service which ascends "like pillars of smoke" with acceptance before God. And thus will our Christian progress be chequered, until we reach the regions of unmixed praise, where we shall no longer mourn over our wanderings, no longer feel any inclination to err from our Shepherd's presence, no more experience the wretchedness of distance from him, or the difficulty of returning to him—where we shall be eternally safe in the heavenly fold, to "go no more out." For "*he that sitteth on the throne shall dwell among them; they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and* God *shall wipe away all tears from their eyes.*"

Bridges on Ps. cxix.

ECCLESIASTICAL.

From the (London) Christian Observer.

THE BISHOP OF SALISBURY ON ST. PAUL'S VISITING BRITAIN.

The Bishop of Salisbury delivered, last year, a discourse before the Royal Society of Literature; in which, and the notes to it, his lordship has brought together, with much learned research, the chief facts and arguments which bear upon the question whether St. Paul visited Britain, and founded the original Christian Church in this island. As his lordship's highly valuable and interesting paper is in few hands, and is subject to the casualties of detached memoirs, we have thought it would gratify our readers, and afford wider publicity and readier access to his lordship's arguments, to imbody the substance of them in our pages.

We begin with transcribing the following testimonies of the Fathers, from the first century to the seventh, concerning the preaching of the Apostles in the British Islands, and other parts of the West.

Eusebius Demonstr. Evan. l. iii. c. 5.—They went to the extremities of the earth; some to India, and some, passing over the ocean, to the British Islands.

Cent. I.—*Clemens Rom.* 1 *Ep. ad Cor.* § 5. St. Paul preached in the East and in the West, leaving behind him an illustrious record of his faith, having taught the whole world righteousness, and having travelled to the utmost bounds of the West.

Cent. II.—*Caius*, the Presbyter: Writings, not included in the canon, evidently set forth the martyrdom of St. Peter, and, moreover, St. Paul's going from Rome to Spain.

Tertullian. adv. Judæos. § 7.—All the boundaries of Spain, and the different nations of Gaul, and parts of Britain inaccessible to the Romans but subject to Christ.

Cent. III.—*Hippolytus de XII. Apostolis.* p. 510. St. Paul went as far as Illyricum, and Italy, and Spain, preaching the Gospel.

Cent. IV.—*Athanasius ad Dracont*, Ep. T. I., p. 596. He [St. Paul] did not fear to go to Rome and to Spain.

Jerome de Scriptor. Eccles. St. Paul, after his release from his trial before Nero, preached the Gospel also in [various] parts of the West.— Crescens preached the Gospel in Gaul.

Eusebius Eccles. Hist. l. iii. c. 4. Crescens, being sent to Gaul by him [St. Paul], suffered death for the faith.

Cent. V.—*Theodoret. ad* 2 Tim. iv. 17. When, in consequence of his appeal to Cæsar, he was sent to Rome by Festus, and was acquitted on his defence, he went to Spain, and carried the light of the Gospel to other nations.

Idem ad Psalm. cxvi.—The blessed Apostle St. Paul teaches us, in a few words, to how many nations he carried the sacred doctrines of the Gospel; so that, from Jerusalem round about unto Illyricum, he fully preached the Gospel of Christ. He went afterward also to Italy and Spain, and carried salvation to islands which lie in the ocean.

Cent. VI.—*Venantius Fort. In Vita S. Martini.* St. Paul passed over the ocean to the island of Britain, and to Thule, the extremity of the earth.

Cent. VII.—*Sophronius*, Patriarch of Jerusalem, expressly asserts, that St. Paul visited our island of Britain. (*Godwin de Præsul.* p. 8.)

On these testimonies the Bishop of Salisbury writes as follows:—

"The founder of ecclesiastical history says, in the fourth century, that the Gospel was preached in the British islands by some of the Apostles. Eusebius derived the materials of his historical knowledge from records deposited in the library of Jerusalem, provided by the munificence of Constantine, and by Alexander, one of its bishops; a great part of which has long since perished, or lies concealed in libraries, awaiting the successful researches of some indefatigable Mai. In ascertaining, therefore, the credibility of events ascribed to the first century by writers of the fourth, fifth, and sixth centuries, or of later periods, even where no contemporary testimony is extant, we must not forget that they may have possessed authorities once known to have been extant, but now lost, or not known to us. When, therefore, we apply this criterion to the testimony of a Latin writer of the sixth century, and to a Greek of the seventh, who assert that St. Paul preached the Gospel in the British Islands, we might not unreasonably allow them the credit of having had adequate and express authority for their assertion, even if no such authority were now extant; for they assert no more than is almost necessarily involved in the general testimony of Eusebius. For if the Gospel was preached, as he affirms, in the British Islands by some of the Apostles, the Apostle of the Gentiles, who was personally commissioned to carry salvation to the ends of the earth, we might venture to conclude must have been one of them. But we are not confined to the probability of this almost unavoidable inference; for when two very learned writers of the fourth and fifth centuries, Jerome and Theodoret, affirm of St. Paul, that, after his release from his first imprisonment at Rome, he preached the Gospel in the west, and went to Italy, and Spain, and other nations, even from ocean to ocean, and carried salvation to islands in the ocean,—we cannot doubt that so circumstantial an account of St. Paul's travels by such writers as Jerome and Theodoret was founded on authentic documents, knowing, as we do, that many historical authorities were extant in their times, which are now lost. Irenæus, who was born before the death of St. John, says the Apostles went to the ends of the earth—ἑως περατων της γης, an expression which the ancients usually applied to the west, as we see by Hesychius's interpretation of Homer's πειρατα γαιης by την δυσιν. Irenæus, in his expression ἑως περατων της γης, evidently alluded to the commission which St. Paul and the Apostles received, to carry salvation to the ends of the earth, ἑως εσχατου της γης. (Acts i. 8; xiii. 47.) Another writer of the second century (Tertullian) says, that in his time the Gospel had been preached in the three western provinces, Spain, Gaul, and Britain. 'Hispaniarum omnes termini, et Galliarum diversæ nationes, et Britanniarum inaccessa Romanis loca, Christo vero subdita.' (*Adv. Iud.* c. 7.)

"So far nothing seems to be wanting to a full historical proof that St. Paul preached the Gospel in Britain, but the authority of a contemporary witness; and that authority we have in the testimony of Clemens Romanus, who was the fellow traveller of St. Paul, and had therefore the best possible means of knowing the truth of what he asserted. Clemens, then, says, in his first and genuine epistle to the Corinthians, that St. Paul was a preacher of the Gospel in the east and in the west, and that he went to the end of the west, επι το τερμα της δυσεως. Such being the direct testimony of Clemens, we have only to ascertain what is meant by the expression το τερμα, and what country in the times of Clemens was called the end of the west. One of the highest Greek grammatical authorities, Hesychius, interprets τερμα by τελος and εσχατον, the end, the extremity of any thing. We cannot therefore be mistaken in translating το τερμα της δυσεως the end, the extremity of the west; nor in applying the expression to Britain, if we recollect that Britain is called by Catullus *ultima occidentis insula;* and its inhabitants, by Horace, *ultimos orbis Britannos.* At a later period, Theodoret places Britain εν εσχατιαις της ἑσπερας, and the most remote from Rome of the three western provinces, Spain, Gaul, and Britain.

"Whether, therefore, we regard the literal testimony of writers of the sixth and seventh centuries, or the circumstantial evidence of the course and direction of St. Paul's travels after his liberation from his first imprisonment at Rome, or the personal testimony of St. Paul's fellow traveller to the extent of the Apostle's travels in the west, we appear to have every thing necessary to constitute an historical proof that St. Paul preached the Gospel in the British Islands.

"It may not be uninteresting to add, that we possess in the British Museum the original MS. from which this most valuable monument of Christian antiquity, on which I have been laying so much stress, was first printed; that it is probably a MS. of the fourth or fifth century, being a part of the MS. volume which contains the celebrated Codex Alexandrinus;—MSS. which carry with them this additional interest, that they reduce the inquiry into the truth of Christianity to the narrow compass of four centuries from the death of St. John, making us, as it were, contemporaries of Eusebius, and Jerome, and Augustine, in an age not more distant from the first days of Christianity than the reign of Henry VII. from the present time.

"But, to return from this digression, let us submit this historical fact, as I now presume to call St. Paul's preaching in Britain, to what is sometimes found to be a more rigorous criterion than any external evidence; I mean the internal probability and practicability of the fact—its consistency or inconsistency with the character and the commission of the Apostle, and with the public circumstances of the Roman empire in the Apostolic age. In the first place, it must be remembered, that it was predicted by Him who could not be deceived (Matt. xxiv. 14: Mark xiii. 7, 10,) that "the Gospel should be preached in all the world," (οικουμενη, the Roman empire,) the west as well as the east, "before the destruction of Jerusalem," which happened soon after the martyrdom of St. Paul. How large a share the Apostle of the Gentiles had in the fulfilment of this prediction, we may judge from the testimony of Scripture. The historian of the Acts of the Apostles (xii. 17.) informs us, in the words of St. Paul, that it was his special commission to carry salvation to the ends of the earth: and the purpose of his final commission, when in the west, at Rome, at the close of his first imprisonment, was, 'that the Gospel might be fully preached by him, and that all the Gentiles might hear,' (2 Tim. iv. 17.) When he was charged with this final commission, he had preached the Gospel very extensively in the east, and had finally taken his leave of those parts. There was nothing in the extent of a journey from Rome to the end of the west to deter even an ordinary traveller, and still less could it present any impediment to him who labored more abundantly than the rest of the Apostles; and the state of the Roman empire was singularly favorable to the propagation of the Gospel to the end of the west; for at that time, says Gibbon, 'the public highways, which had been constructed for the use of the legions, opened an easy passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain.' St. Paul's last journey from Philippi to Jerusalem, A. D. 53, was much more extensive than from Rome to the extremity of Britain."

The Bishop, in reply to a recent remark, that it is illogical to argue that "St. Paul planted Christianity in Britain because he *talked* of visiting Spain," adds:

"Any one at all conversant with the writings of Bishops Godwin, Usher, and Stillingfleet, must be surprised to see it asserted, in the thirtieth year of the nineteenth century, that the proof of St. Paul's planting Christianity in Britain is grounded, by any writer, solely, or chiefly, on the Apostle's having *talked* of visiting Spain. If there are other evidences of St. Paul's western travels, beside the intimation of his intended western travels, or the commencement of them in Spain, an objector who suppresses them misleads himself and his unlearned readers. For the sake of truth, therefore, I earnestly recommend to the author of the assertion before quoted to retrace his ecclesiastical and antiquarian studies, and point out any passage in the writings of Godwin, Usher, and Stillingfleet, or in any more modern writer, in which it is argued that St. Paul planted Christianity in Britain, because he talked of visiting Spain. An Apostle's repeatedly expressed intention of visiting Spain would be, of itself, a strong presumption (even without the testimony of the primitive Church, which we possess) that he went there. I certainly know no writer who makes the journey to Spain a proof of St. Paul's journey to Britain. But that he went to Spain, and throughout the West, and to the extremity of the West, and to Britain, is attested by many great authorities of primitive antiquity."

"The advocates of the British Church contend for its Apostolical origin, because they have the indisputable testimony of the primitive Church for it, and because the proof of such origin, by giving us a personal interest in the preaching and labors of St. Paul, adds strength to our common faith. St. Paul was the founder and father of the Church of Rome, as well as of the Church of Britain; and we may, without scruple, call her an elder sister, though comparatively a late settler in this country—and, in her present state, so changed from her original form, so altered in her principles, so corrupt in her practices, and so heretical in her additions and contradictions to the Scriptures, and to the doctrines of the primitive Church, that she has ceased, for many centuries, to be the true catholic Church of Christ. 'Quodcunque adversus veritatem sapit,' says Tertullian; 'hoc erit hæresis, etiam vetus consuetudo.' All Pope Pius's additions to the Nicene Creed, *adversus veritatem sapiunt.* That Church cannot be a true Church which decrees false, heretical, and idolatrous doctrines to be necessary to salvation.

"The British and Saxon Churches may be considered as two Christian families, equally descended from St. Paul (the former immediately from the Apostle, the latter through the Church of Rome), having each a distinct succession till they were united in the reign of Henry I., by the submission of the British Church, in the person of Bernard, the first suffragan Bishop of St. David's, to the see of Canterbury. Our claim to perpetuity of succession, through the British Church of the first eleven centuries, does not vitiate our succession from the Saxon Church of the seventh century. 'By the Church of England,' says Archbishop Bramhall, 'we understand that Church which was derived in lineal succession from the British, English, and Scottish bishops, and legally established in the days of Edward VI.'—*Works*, p. 62.

"In denying the supremacy of the Pope, and asserting our own independence—in rejecting the heresies and idolatry of the Church of Rome, and adhering solely to the faith of the primitive Church—the *una, sola immobilis, et irreformabilis regula fidei*, as it is called by Tertullian; the Church of England resumed the faith and government which it had before its subjection to the Pope; and lost nothing of its perpetuity of succession from the Apostles; whether it be traced upward, from the time of its union with the see of Canterbury, through the British bishops to St. David, who received ordination at Jerusalem, (Usher. *Britann. Eccles. Antiq.* pp. 474, 1128,) or through the Saxon bishops to Austin, who was ordained at Rome. That a Christian Church subsisted in these islands, from the days of the Apostles to the beginning of the fourth century, may be demonstrated from the testimony of Tertullian, Origen, Eusebius, and Gildas; and, as it was an Episcopal Church in that century (which is demonstrable from the presence of the British bishops at the general councils of that age,) it may be presumed that it was so, in lineal succession, from the *beginning*: for it is evident, from the most ancient records of Christianity, that no other form of Church government but the episcopal was ever known in any period of the primitive Church. The only Churches which have pretended to an uninterrupted series of bishops are the Churches of Jerusalem and of Rome. But there is no reason to doubt the apostolical and espiscopal origin and perpetuity of the Syrian and British Churches (for the reasons before given,) though the most ancient of the national records of their respective countries have been long since lost."

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